The Secret King

THE MYTH AND REALITY OF NAZI OCCULTISM

BY STEPHEN E. FLOWERS
AND MICHAEL MOYNIHAN

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Karl Maria Wiligut

The Secret King

THE MYTH AND REALITY OF NAZI OCCULTISM

Stephen E. Flowers, Ph.D.
Michael Moynihan

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ABBREVIATIONS

AO = *Armanen Orden* (Armanen Order)

NSDAP = *Nationalsozialistische deutsche Arbeiterpartei* (National Socialist German Workers Party/ “Nazi Party”)

OE = Old English

ON = Old Norse

ONT = *Ordo Novi Templi* (Order of the New Templars)

SS = *Schutzstaffel* (lit. “protection-squad”)

PREFACE TO THE NEW EDITION

The present volume is a revised and expanded edition of *The Secret King: Karl Maria Wiligut, Himmler's Lord of the Runes* which was jointly published in 2001 by two small presses, Dominion and Rûna-Raven, in both a limited (and now much-sought-after) hardcover edition as well as a trade paperback edition. With no advertising and no publicity to speak of, the book sold in the thousands. This is a testament to the ever increasing interest in a topic that has too often been dealt with in the most irresponsible and unscholarly ways.

When the time was due for another reprinting of the original book, we decided that it would be preferable to revise and expand it. Although this new edition is being issued simply as a co-authored work, each of us took on certain duties that were in keeping with our strengths and experience. Therefore, much of the credit for translation goes to Stephen Flowers and much of the credit for editing to Michael Moynihan. We feel the results are demonstrably superior to what any exclusively individual effort might have been, had either of us chosen to go it alone. We would also like to acknowledge the contributions of researcher Manfred Lenz, who conducted a fascinating interview by correspondence with Gabriele Dechend, Wiligut's former secretary, and Annabel Lee, who faithfully translated this into English. Joshua Buckley was kind enough to read over the new material for this edition and offer helpful suggestions. We have also corrected a number of minor *errata* from the earlier edition.

For all the notoriety of the early twentieth-century German Ariosophy movement as an "occult" predecessor to National Socialism, only one major literary work from the genre has ever been made widely available to English-speaking readers. This is Guido von List's *The Secret of the Runes*, which also has been translated and introduced by Dr. Flowers. The dearth of publications is not likely due to conspiracy or oversight, but more so to the fact that the original German textual material is extremely scarce. A further obstacle arises from the typical writing style of the authors themselves—a

style which Flowers has described as “devilishly difficult” due to its arcane idiosyncrasies. This aspect alone would deter most translation attempts by the uninitiated.

A veritable cottage industry exists for lurid books on “Nazi occultism.” Nevertheless, few people have ever had the opportunity to assess real source documents of this nature—and it is clear that most of the authors of the pulp histories certainly made no effort to do so! The present edition offers both scholars and interested general readers a rare chance to expose themselves to the mystical writings of the important ariosophical figure who has been called “Heinrich Himmler’s Rasputin.”

Along with the fantastical tales of Nazis and the occult, claims are also often made regarding the “pagan” agenda of the Third Reich. Since both assertions are often intertwined with one another, the new material in the introduction directly addresses these issues.

The original idea for a volume of Karl Maria Wiligut’s writings was conceived by Michael Moynihan in the early 1990s. An initial period of time was spent simply locating copies of the relevant texts. Once a comprehensive selection of material had been assembled, the collaboration with Dr. Flowers was secured due to his expertise in this area. In the final years of the project the translations were completed, arranged, and augmented with a detailed introduction and supplementary appendices. Every section of the book has been updated for this new edition.

A growing interest in the subject of Karl Maria Wiligut has, in the meantime, brought other important works into existence. A diligent researcher named Hans-Jürgen Lange has produced the volume *Weisthor,* which is an impressive collection of facsimile German documents concerning Wiligut. Another notable book that sheds light on his role in the SS is *Himmler’s Camelot: The Wewelsburg, Ideological Center of the SS, 1934-1945* by Stephen Cook and Stuart Russell. This edition provides a wealth of photographic documentation, almost all of it unavailable elsewhere.

It is our hope that the present volume will likewise contribute to a greater understanding of the fascinating figure of Karl Maria Wiligut, and of the

tumultuous era in which he lived.

Stephen E. Flowers
Michael Moynihan
Autumnal Equinox, 2007

ON THE ARRANGEMENT AND PRESENTATION OF THE TEXTS:

I have endeavored to present Wiligut's writings in a similar manner to how they would have been seen by their original readers. Bracketed insertions are occasionally given for definitions, or to cite uncommon words and usages from the original German. The numbered notes to the texts are from either Dr. Flowers or myself. Any other notes (which generally are not numbered, with the exception of the runic references on p. 95) are part of the original articles. We have adhered to the original documents closely and thus some inconsistencies will be apparent, such as the use of diacritic marks in the "Nine Commandments of Gôt." The texts are arranged chronologically, with two major exceptions. These are Wiligut's "Halgarita Charms" and his *Gotos-Kalanda* poetic cycle (which has been newly translated and published here for this first time in this form). We have placed these particularly cryptic compositions at the end of the "Texts" section in hopes that they may be more comprehensible if the reader has first examined his other writings.

I have set Wiligut's poetic works in a *Fraktur*-style typeface which is reminiscent of how they originally appeared in the ariosophical journal *Hagal.* Hopefully this will provide a bit of additional "atmosphere" for these, his most curious works, especially since their rhyming pattern has not been carried over to the English versions. The runes, symbols, and other accompanying diagrams have been reproduced to accurately reflect how they appeared in the original articles.

—M. M.

The Myth and Reality of Nazi Occultism

Stephen E. Flowers and Michael Moynihan

In the early years of the Second World War there was widespread speculation that Adolf Hitler—and, by extension, the whole National Socialist movement that he founded—subscribed to a "pagan" religious worldview, or worse, was in league with the Devil himself. Such speculations and claims have only increased in their quantity and visibility since the end of the war. While they may differ in detail, most of these characterizations agree on one thing: the Nazis were "anti-Christian." Typically tied in with such speculations is the idea that Nazism was linked to the "occult," although the latter term is rarely defined. This leaves it up to the reader to fill in—with personal prejudices, fears, or hopes—just what, exactly, this "occultism" implies.

Definitions

In order that we do not fall into the trap of using ambiguous terms in our discussions of key concepts, the following working definitions of essential terms are offered:

The occult is any system of thought which is *hidden* (New Latin *occultus*) in nature, or which claims to have knowledge of certain secret operating principles. These principles are unknown to the general population, and are to some extent taboo. As with the term "cult," the word "occult" has political and cultural connotations—often designating nothing more than beliefs, customs, or codes which are outside the mainstream (i.e., generally accepted by the majority of the population as "normal").

Paganism is any religious system, or wider and more holistic cultural system, which derives its primary spiritual and intellectual conceptions from the national traditions and myths of a given organic culture.

Satanism is any system of thought that consciously runs counter to cultural norms, and which openly idealizes gods and symbols of spiritual rebellion such as Satan, Lucifer, or Prometheus.

While we are defining terms, it might also be useful to define as being ***Christian*** any religious system which sees as its primary source the teachings or person of Jesus Christ.

A Typology of the Sources of the General Topic "Nazi Occultism"

The idea of "Nazi occultism" has been actively cultivated in works of overt propaganda, serious historical studies, occult potboilers, and all manner of pop culture media. Here we will use the term Nazi occultism to include also Nazi paganism and Nazi Satanism. In examining what might be called the "foundational" texts which established the notion of Nazi occultism in the popular mind, it can be observed that these sources fall into four major categories:

1) Active propagandists *against* the occult, paganism, and Satanism. These may be Christian-based or more secular in their outlook. Typically they represent some other branch of occult or mystical thought and seek to distance themselves from what they have defined as "evil," which is stereotypically identified with Nazism. This category includes the vast majority of writers who have published works in the occult-Nazi genre, with a typical example being Trevor Ravenscroft's *The Spear of Destiny* (1973).

2)Active propagandists *for* the occult, paganism, and Satanism. These are people who sympathize with some aspect of National Socialist imagery or ideology and who spread the idea that the Nazis were involved with one of these "alternative" traditions in order to bolster their own prestige or power. Among the most conspicuous examples of this genre is Anton LaVey's

ritual “Die elektrischen Vorspiele” (“The Electrical Preludes”) published in his 1972 work *The Satanic Rituals.*

3)Conspiracy theorists *supporting* (exonerating) National Socialism. Conspiracy theorists of all stripes tend not to dwell on supposed occult beliefs, but rather on some extraordinary political or technological innovation. Their ideas are most often disseminated on neo-Nazi websites. A typical example is the assertion that the Nazis had an advanced antigravity technology, and escaped at the end of the war to re-establish themselves in Antarctica.

4)Conspiracy theorists *condemning* (demonizing) National Socialism. These tend to focus on secret political or economic complicity between the Nazis and the West, suggesting, for instance, that Hitler was a tool of American intelligence. Even more bizarre conspiracy theories also fall into this category, such Hennecke Kardel’s claim in his 1974 book *Adolf Hitler Begründer Israels* (Adolf Hitler: Founder of Israel) that the entire Third Reich was actually a Jewish plot—with all the top Nazis being Jews or part-Jews themselves—to establish the modern state of Israel. The gist of this idea had already been advanced by Dietrich Bronder is his 1964 book *Bevor Hitler kam* (Before Hitler Came), the title of which was lifted straight from a 1933 work by Rudolf von Sebottendorf of the Thule Society.

One of the greatest recent contributing factors to the continuing strength of the idea of Nazi occultism is the effort by Christians—and especially Roman Catholics—to exonerate themselves from the crimes of the Nazis. In media coverage relating to the recent election of Pope Benedict XVI (Ratzinger), who as a boy had been a member of the Hitler Youth, one prominent reporter stated that “everyone knows Nazism had nothing to do with Christianity, and that the whole Nazi movement was a ‘pagan thing.’” This point of view is only plausible in light of decades of propagandistic identification between Nazism and the occult, paganism, and Satanism.

The enormous scientific question therefore remains: How much of this identification is valid and how much of it is simply the result of allied anti-German propaganda in the years leading up to and during the Second World

War? It appears to be true that much of the continuing demonization of Nazism—not as a political movement, but as a "pagan religious movement"—is being engineered by those who harbor guilty consciences, or who have something to hide. The "pagan," and even the "Satanist," serves as a fine and helpless straw-man to deflect any historical accusations aimed at established religious and political authorities.

I. THE MYTH OF NAZI OCCULTISM

It is a curious fact that the theory of Nazi occultism has only expanded in its scope and popularity as the actual historical period concerned fades further and further into the past. This phenomenon is evidence for the fact that when we approach the topic of Nazi occultism, we are indeed dealing with a major modern *myth* in the truest sense of the term.

The symbols of National Socialist Germany, most prominently the *Hakenkreuz* or swastika, are likewise imbued with even more mythic power now than they had in the decades immediately following the Second World War. As an anecdotal example, in American elementary schools in the 1960s and 1970s it was quite common for rebellious schoolboys to carve swastikas into their desks and no one said a word about it. Bikers and punk rockers brazenly wore them on their clothing. Such behavior might have been met with disapproval, but it hardly made headlines. In twenty-first-century America, however, the mere sight of a scribbled swastika raises the specter of “hate crimes” and television news specials. The swastika and other symbols employed by the National Socialists were drawn from the ancient and obscure Germanic or “Aryan” past, and this has also been a factor in making pagan explanations for Nazism believable, at least in the most superficial sense. The fact that these symbols were adopted for modern nationalistic purposes, and had as a result lost most or all of their original significance, is easily overlooked.

Occult speculations are often based on false premises, and lead to conclusions drawn from their own peculiar logic. For example, it is wondered: How did Hitler gain and keep power in Germany? How was he so successful in the years leading up to the war and in the early years of the war itself? How, indeed, unless he was using some sort of *occult power*? Of course, serious political analysis of the history of Germany and of the rise of National Socialism easily reveals the secrets of Hitler’s success. He was an astute observer of the body politic in which he thrived, and an early master of mass communication. His techniques bear some analysis in terms

of the general theory of the occult, but most of them have by now become well-established methods used by hack politicians—and the spin-doctors who control them—today. Hitler's military victories stem not from occult forces but from superior training, equipment, and strategy (e.g., the newly developed tactic of *Blitzkrieg,* or "lightning war").

In general, however, the typical occult writer seems to be following the flawed logic that since Hitler was "so damned evil," he must have used or been used by malevolent cosmic forces. This is an obviously absurd syllogism that has only the prevailing consensus of the present-day masses to speak for its "truth." If we hope to discover real, hidden truths about the nature and symbolic culture of National Socialism, we must not fall prey to such unsubstantiated preconceptions.

The Main Sources Behind the Myth

The various and often interwoven myths of Nazi occultism are rooted in concrete sources which can be traced to historical accounts and written documents. It can be seen that the fodder used in creating the myths stems from three main sources: 1) Allied, and especially British pre-war and wartime propaganda; 2) German and Nazi references to what could be called occult, pagan, or Satanic ideas or practices; 3) Actual instances of paganism and non-Christian spiritual currents in the Third Reich; and 4) Postwar mythmakers and believers in the myth. The last group includes both those who are sympathetic to the Nazi myth and those who demonize it.

Allied Propaganda References

To understand why British and American proponents of war with Germany felt it necessary to demonize National Socialism, one must understand the historical context. For the most part, the people of America and Britain wanted no part of a renewed war with Germany. It became the personal mission of men such as Winston Churchill to change the minds of the

country's citizens on this count. Of course, after the war had commenced it also became an important part of wartime propaganda to paint the enemy as evil, so that the Allied cause could be made to seem all the more noble, pure, and imperative. Similar propaganda had already been employed in the First World War, portraying the Germans as bloodthirsty barbarians, intoxicated with the dangerous ideas of "master race" philosophers like Nietzsche. In the main, however, the specific "Nazis-as-evil-occultists" line of thinking seems to have been limited to certain circles, and was not an overriding theme of wartime anti-German propaganda. In the instances where it does appear, it tells us more about the interests and obsessions of its authors than it does about the Nazis.

Winston Churchill was a Freemason and had even been initiated into a masonic-style Druidic order. It is likely that his interest was not in esotericism per se, but rather had something to do with the desire to create a *British* rather than an *English* identity for the United Kingdom. This would have the geopolitical effect of driving a wedge between the Anglo-Saxon English and the closely related Germans across the North Sea. (It will be remembered that that certain Germanic tribes originally migrated from northern coastal areas of the continent in the middle of the fifth century C.E., to establish what would subsequently became the nation of England.)

Churchill had as a personal physician and advisor one Walter Johannes Stein (1891-1957), an Austrian expatriate and Anthroposophist. It was from Stein's theories that Trevor Ravenscroft would develop the ideas expressed in *The Spear of Destiny.* Additionally, Stein believed in the special destiny of the British "race." He wrote a book in 1928 entitled *Weltgeschichte im Lichte des heiligen Gral: Das neunte Jahrhundert* (World History in the Light of the Holy Grail: The Ninth Century; published in English as *The Ninth Century and the Holy Grail*), and promoted the idea that the true grail would be made manifest in the world as a global form of finance capital.

Stein derived this idea from his belief that that the blood of Christ had entered the soil at Golgotha, transforming the whole Earth into the physical *Body of Christ.* This "esoteric fact" was to be realized through the development of "a world-embracing economy." This economy, "directed from a *universal* point of view," would be predicated on the dissolution of

national frontiers. It would be directed by a nebulous body called the "Order of Christ"—presumably a dedicated band of friendly, hardworking government bureaucrats (cf. the IRS, UN, etc.). Stein held that "The creation of a system of World Economy is the real mission of the Anglo-Saxon/Germanic people."[1] Stein was in fact brought to England in 1933 by British business magnate Daniel Nicol Dunlop to aid in the operations of the World Power Conference (later known as the World Energy Conference). His work included acting as an advisor to Winston Churchill. Dr. Stein was also a homeopathic practitioner, and Churchill became his patient. Stein's ideas were probably utilized by Churchill to some extent, and in any case they certainly fed the idea of a special place for the British in opposition to the German National Socialists, who were dedicated to the abolition of usury.

In the case of Stein other factors were likely at work behind his apparent portrayal of Hitler as a demonic occultist. Stein was a dedicated personal student of the founder of Anthroposophy, Rudolf Steiner. In the early 1930s Hitler had supported measures against Steiner's organization, and a 1 November 1935 prohibition decree against the group described it as "internationally oriented" and maintaining "close contacts to foreign Freemasons, Jews, and pacifists."[2] Steiner's pedagogical method was viewed as completely at odds with a National Socialist education.

The most important single work which acted as a foundation for the themes of Nazis as pagans and as Satanists in later anti-Nazi occult books is Lewis Spence's *The Occult Causes of the Present War,* published in the early 1940s and reissued in numerous editions over the course of the conflict. Spence was a well-known British occultist, writer, and a significant figure in the Pan-Celtic movement. The book in question is a work of crude propaganda. Spence had in fact written about German mythology before the war, and was an initiate of the German Druidic Order (*Druidenorden*). Nevertheless, in his wartime propaganda he let loose with a sensational barrage of unsubstantiated insinuations. A review of some of the chapter titles will suffice to indicate the tone and direction of his 144-page book:

I: The Satanic Element in Nazism

II: The Satanic Power

III: The Satanic Power in Old Germany

IV: Witchcraft, Satanism and the *Vehmgerichte*

V: The Satanic Power in Modern Germany

VI: The Nazi Pagan Doctrine

VII: The Nazi Pagan Church

VIII: Nazism and Satanism

As is evident, the book is mainly intended as a polemic against everything German or Germanic. What is interesting, or at least amusing, from the standpoint of the history of ideas, is Spence's use of circular logic. For example, he explains the fact that so many witches were burned in Germany as proof positive of the Satanic character of the German people. (Spence even portrays the zealous church-men as heroes, preserving "law and order.") Also telling is the degree to which Spence himself indulges in what modern liberals would condemn as "Nazi thinking": he refuses to believe that "white men" could act as savagely as the Germans, and claims to discern Hitler's character from the shape of his head—thereby proving (by way of racial phrenology) the *Führer* to be a "low-grade savage."

Finally there are the works of Hermann Rauschning (1887-1982). Rauschning had been the National Socialist President of the Danzig Senate (1933-34), but was ousted from the Party and subsequently went to Paris and reinvented himself as an anti-Nazi. He supposedly wrote two books. The first of these, *The Revolution of Nihilism: Warning to the West* (1939), contained little of an occult nature. The second, which first appeared in France under the title *Hitler m'a dit* (1939), was quickly translated into English and appeared in England as *Hitler Speaks* (1939) and in the USA as The *Voice of Destruction* (1940). This latter book is filled with references to occultism, barbarism, and magic. Subsequent research by the Swiss historian Wolfgang Haenel, the results of which were published in the 7 September 1985 issue of the German news magazine *Der Spiegel*, has demonstrated that the book is a fabrication and a hoax. In fact, it may not have been written by Rauschning at all. Haenel suggests that it was cobbled

together by the journalists Emery Reves, the owner of an anti-German press agency in Paris in the 1930s, and Henry Wickham-Steele. Wickham-Steele was a close associate of Sir Robert Vansittart, one of the most dedicated anti-German agitators in pre-war Britain. It was found that the words attributed to Hitler in these "conversations" were for the most part plagiarized from a variety of sources ranging from Ernst Jünger to Friedrich Nietzsche, and even the French writer Guy de Maupassant. Haenel was not only able to establish that Rauschning's work was pure propaganda, but identified the published sources of the fabrication.

Most anti-German and anti-Nazi propaganda had two primary aims: first, the mobilization of the Allied countries against the Germans in preparation for war, and the establishment of the enemy's villainous nature. Curiously, the most conspicuous aspect of Nazi criminal behavior, the persecution of the Jews, is hardly ever mentioned. In fact, this only became a significant issue *after* the war. In the main it can be said that in the quest to discover what is actually occult about the National Socialist movement, the works of Allied war-propaganda can be dismissed as largely useless.

German and National Socialist References

The second main source for notions of Nazi occultism are German and National Socialist references to what could be called occult, pagan, or Satanic ideas and practices. Some of these have a (partial) basis in fact, while others are utterly spurious. Many modern works in the occult-Nazi genre have taken the claims of Allied war propaganda at face value, and then filled in details based on some or all of the following to bolster their case.

The first and most obvious group in this category are the mystical authors who were the subject of Nicholas Goodrick-Clarke's 1985 scholarly study *The Occult Roots of Nazism: The Ariosophists of Germany and Austria 1890- 1935*. The most well known of these include the rune-mystic Guido von List (1848-1919), the New Templar leader Jörg Lanz von Liebenfels (1874-1954), and Thule Society leader Rudolf von Sebottendorf (b. Adam Alfred Rudolf Glauer, 1875-1945), along with other less notorious figures

such as Rudolf J. Gorsleben (1883-1930), Siegfried A. Kummer (1899-?), and Friedrich Marby (1882-1966). The title of Goodrick-Clarke's book notwithstanding, the actual amount of influence any of these men—whose ideas are often quite distinct from one another—had on National Socialism is highly debatable. In many cases it is clearly infinitesimal. While it is true that various founding members of the National Socialist German Worker's Party also had ties to groups like Sebottendorf's now infamous Thule Society, the latter was in all important respects simply a rightist, anti-communist political organization. The Thule Society may have drawn its name and some of its symbolism from mythic sources, but there is no evidence—despite the secretive nature of the group—that it practiced occult rites of any sort.

All of the aforementioned ariosophist figures can be seen as active within the *völkisch* (literally "folkish," but the original term often carried quasi-mystical, nationalist connotations) and pan-German movements that began in the latter half of the nineteenth century. These movements encompassed an extremely widespread and disparate collection of persons, groups, and tendencies. Numerous Nazi officials also had roots in völkisch circles, particularly in popular *Wandervögel*-type groups (the Hitler Youth was in some ways modeled on such prototypes), but there is little evidence connecting Nazism to the explicitly occult organizations on the margins of the *völkisch* constellation.

In many of the postwar chronicles concerning Nazi occultism, sinister emphasis is placed upon new "occult sciences" which were promoted by certain advocates in the Third Reich. The most famous of these is probably the *Welteislehre,* or "World Ice Doctrine" propounded by the Austrian scientist Hanns Hörbiger. The theory claims ice to be the *prima materia* of the universe. This alternate physics was the subject of a number of popularizing works. These included a 1933 book by the novelist and architect Edmund Kiß. Over the course of that same decade Kiß published a tetrology of fanciful novels about Atlantis. He also had connections to Himmler's *Ahnenerbe* organization. Although the *Welteislehre* was seen by some Nazi officials as a contemporary antidote to groundbreaking "Jewish" physics, Hörbiger's actual ideas reflect a nineteenth-century European (and typically German) pattern of grand universalistic theorizing. The

Welteislehre had far more official support than the much more infamous "hollow earth" theory, which has been primarily linked to the Nazi worldview by postwar works of fantasy.

The use of pioneering engineering and technological principles to design a series of "wonder-weapons"—V1 and V2 rockets, jet aircraft, and so forth—was part of the later German wartime effort. Some of these contained innovations such as submarine launch platforms, multiple warheads, radio- and even video-guidance systems—innovations which would not be perfected until much later by the American military. There is little hard evidence for the use of "alternative" physics or propulsion systems which enabled the Germans to manufacture "flying saucers." Yet this, too, has become part of the mythology of occult Nazism.

The "occult science" of astrology also turns up in connection with the Nazis. As historian Ellic Howe has shown, however, individual astrologers and their professional organizations were subjected to an increasing series of restrictions over the course of the 1930s by the National Socialist government. In Walter Lacquer's words: "The Nazis took a dim view of astrology, which was suspect both for its Oriental origins and its universalist character; horoscopes that did not differentiate between Aryans and non-Aryans, between higher and inferior races, could not possibly be accepted. Neither Hitler nor Goebbels, contrary to widespread belief, took astrology seriously, and its only official use was in German psychological warfare. A suitably edited version of Nostradamus' prophecies (which had originally appeared in 1568) was published, proving that Germany was to win the war."[3] But as often happens when the tides of fortune become choppy and threatening, human beings seek out means for seeing what the future holds. As a German victory in WWII looked less certain, Heinrich Himmler in particular began consulting a previously persecuted astrologer, Wilhelm Wulff, in hopes of gaining clues to what lay ahead.

The situation with regard to astrology in the Third Reich neatly reflects two factors that repeatedly turn up in relation to the whole question of Nazi occultism: first, that the policies of the National Socialist government were consistently oriented toward *curtailing* the activities of occult groups and authors; and second, that it is only in the case of certain individuals—

Himmler being a prime example—that genuine esoteric tendencies find an enthusiastic representative or supporter.

It is frequently asserted that one of the aims of the Third Reich was to foster, and even breed, a new *Herrenrasse* or "master race." This is often cited as an occult idea. It is then arbitrarily connected to theories stemming from Theosophy about the development of a more advanced "root race" which would evolve from the most advanced forms of humanity. These theories do not appear to be supported in the philosophy of Adolf Hitler. He refers to the right "breeding" of humanity in accordance with natural principles in order to restore the lost "image of God"—a metaphor he often returns to in the text of *Mein Kampf.* Hitler is not seeking to create a new humanity as much as he is attempting to rehabilitate mankind from the Fall, when humanity was tainted by the "original sin" of racial impurity. Again, these ideas might well be classified as "occult," but clearly Hitler saw them as deriving from biblical teachings.

The ideal of a "New Man" was common to many fascist movements of the 1920s and 1930s. While quasi-Nietzschean rhetoric about cultivating the *Übermensch* may have been fashionable in certain circles, in actual practice there was nothing particularly esoteric about this—if anything, just the opposite was true. The SS seems to have been the main repository for most of the developments in this area. According to the Nordicist ideology which played a large role in the SS, the ideal New Man would be little more than the descendent of uncorrupted peasant stock—R. Walther Darré's (1895-1953) "new nobility from blood and soil."

On the one hand, the Nordicist position was couched in defensive naturalist jargon, and driven by the desire to preserve certain "Nordic" physical (and often purely aesthetic) features. On the other hand, the Nordicists were driven by a quest for what might be called a "*versunkenes Blut*" (lost, submerged blood), which still coursed through the veins of the peasantry. After all, this same peasantry had been the tenacious bearer of an outer "*versunkenes Kulturgut*" (sunken cultural inheritance) of folk traditions long abandoned by both the civilized upper classes and the demoralized urban proletariat. The uncorrupted bloodlines of these rural peasants might therefore be the key to the New Man's regeneration.

It is worth noting that the eugenic programs that would allegedly ensure such developments were not simply the deranged invention of the National Socialists. In the early twentieth century "racial science" was carried out not only in Germany but throughout Europe and America (and convincing evidence has been put forth that many of the German ideas were, in fact, borrowed directly from American eugenicists). While such racial policies were certainly pursued to an obsessive degree in Germany, there was nothing particularly "occult" about them. Nevertheless such ideas and programs are often portrayed in these terms, not only in occult-Nazi potboilers, but in modern historical accounts as well. It is only today, in the post-WWII world, that "racial science" has taken on the aura of a forbidden or demonic knowledge. To project such contemporary sentiments onto what was occurring three-quarters of a century ago is a serious solecistic error.

One area in which the National Socialists *did* pioneer certain techniques that were virtually "occult" was that of choreographed mass rallies and ceremonies. The use of a quasi-religious ceremonial structure, along with other ritualistic and consecratory elements, liturgical texts, and symbolic communication, was unprecedented in scope and impressive in its effectiveness. As "diabolical" as it may be, this kind of manipulation of the mass mind is now thoroughly commonplace, having long been employed by Madison Avenue advertising agencies and major political parties, sports franchises, and popular music groups.

Paganism and Non-Christian Spiritual Currents in the Third Reich

If we focus for a moment on the personality and beliefs of Adolf Hitler, who remains the central subject of many books discussing the idea of Nazi occultism, we see that he was hardly an "occultist" in the usual sense. He possessed certain beliefs about himself as a man of Providence, or special *destiny,* which bordered on the mystical, but in this he is no different than many other men of his type: Alexander the Great, Julius Caesar, or Ghengis Khan. As far as Hitler being a pagan is concerned, this idea must be rejected out of hand. In *Mein Kampf* and elsewhere Hitler repeatedly and enthusiastically ridiculed the whole idea of "neo-Germanic ideology." He

never resigned from the Church (as did Alfred Rosenberg, Heinrich Himmler, Rudolf Hess, and several other high-ranking officials) and in fact created the legal and political relationship between Church and State which remains in effect in Germany to this day. The original party program, the "Twenty-Five Points of the National Socialist German Worker's Party," mandated that Germany was a Christian nation, and made Christianity the official religion (regardless of denomination).

To characterize National Socialism as being fundamentally "anti-Christian" is therefore misleading. Hitler's political movement emerged out of the wider German social conditions of the early twentieth century, and as such it was affected by all the complex cultural traits generally prevalent in that period in the Western world. This included significant, but not dominant, doses of paganism and some ideas popularly thought of as being "occult." Pagans and so-called *Gottgläubigen* (those with faith in a deity) proliferated in Germany to a certain degree, not unlike other "New Religions" that were similarly gestating in Europe, England, and America, and which were typically based either on indigenous pagan or more exotic Eastern—and, in the case of ceremonial occultists like Aleister Crowley, even Egyptian—models, often intertwined with Freemasonry.

If we were to catalog the most fundamental spiritual currents present during the Third Reich, however, we would have to rank Christianity at the top. A reading of *Mein Kampf* reveals hundreds of references to the Christian religion and the Bible, yet there is almost no mention of Germanic mythology. This is not to discount a certain influence from the pagan factions of the *völkisch* movement among various National Socialists at all levels of the Party. However, no organized effort to revive the worship of the Germanic gods in an official or public way ever emerged. The most influential "anti-Christian" trend among National Socialists is connected to the official resignation (*Austritt*) from the established church denominations by some Nazi leaders. These persons changed their religious affiliation from Catholic or Evangelical Lutheran, for example, to "*Gottgläubig*" (having faith in a deity). It must be added, however, that the term *Gottgläubig* is very ambiguous. It could cover everything from one with pagan leanings (e.g., those belonging to groups like J. W. Hauer's German Faith Movement) to those who were in fact virtual atheists.

There were also government officials who were explicitly anti-Christian, but this need not have had anything in particular to do with paganism, occultism, or Satanism. For example, in the case of a high-ranking figure like Hitler's secretary, Martin Bormann, it can be ascribed to little more than atheist rationalism.

As we have seen, the oft-repeated stereotype of the Third Reich as an intrinsically pagan movement largely originated in wartime propaganda. Portrayals of the Germans as barbarians bent on aggression and conquest were enhanced with the claim that Germany had abandoned civilized Christianity in favor of its ancient heathen gods of war. These were absurd exaggerations, but there were indeed specific individuals and organizations in the Third Reich who deeply sympathized with pagan traditions. Two figures of this type who achieved high-ranking positions in the German government are the Minister of Agriculture R. Walther Darré and the first head of the SS-Ahnenerbe ("Ancestral Heritage" research division), Herman Wirth (1885-1981). Their cases are illustrative in a number of ways.

Walther Darré's Nordicist leanings have been alluded to earlier, but these were not only of a racial-biological nature. They also included an interest in pre-Christian Germanic religion. This seems to have been primarily a historical and philosophical appreciation, as there is no evidence that Darré practiced any explicit form of paganism. He was responsible for the *Blut und Boden* (Blood and Soil) publishing imprint, which released an edited translation of the Old Icelandic *Edda*, works on heathen symbolism in peasant architecture, and a peasant history that emphasized the pagan roots of rural culture. He named the Agricultural Ministry's journal *Odal*, after the Germanic runic symbol denoting "ancestral property." It should be remembered, however, that such appropriations of old Germanic symbolism were common throughout various branches of the National Socialist government. References to ancient symbols and concepts were simply taken out of their original context and reconfigured for modern, nationalist usage.

Darré enjoyed a position of some prestige as Minister of Agriculture and "Peasant Leader" from 1933 on, but he was demoted in 1942 and replaced by a staff member more loyal to Hitler. Darré's broad plans for establishing

organic farming were seen as reckless and unrealistic by other party leaders. By this time Germany was on a full war-production footing and an ultra-modern military-industrial complex was the government's top priority.

Herman Wirth is a particularly unusual case. For a time he was in good standing with Heinrich Himmler and was appointed the first head of the SS-Ahnenerbe (a new department with the task of investigating the "ancestral heritage" of the German people) in 1935. Wirth held a longstanding antipathy for Christianity and he had promoted his interpretation of pre-Christian Nordic-Atlantean (i.e., originating in the mythical city of Atlantis) culture as a peaceful matriarchy in massive, idiosyncratic, and quasi-scholarly tomes such as *Der Aufgang der Menschheit* (The Rise of Mankind, 1928). Wirth was also affiliated with a loose circle of bohemian neo-pagans who surrounded the publisher Eugen Diederichs in Jena. His work was partly based on "symbol research" and folklore. After a brief period of prominence as head of the Ahnenerbe from 1935-38, Wirth was forced to resign and forbidden to publish during the later years of the Third Reich. Clearly, his peculiar brand of matriarchal mythic history and pagan sun worship was deemed incompatible with National Socialism.

As the example of Herman Wirth demonstrates, the interests of some National Socialist and SS-Ahnenerbe academics ran strongly in the direction of folklore and research into folk-symbols. This included medieval decorative arts, architectural styles (e.g., designs in *Fachwerk* or half-timbered houses), and runes. In literary fields this included folktales. In a certain sense such studies were sympathetic to paganism and also to a kind of "occult" knowledge—it required a trained mind and eye to rediscover and unlock the ancient symbolic code which had been embedded in folk art, architecture, and lore. In the years following Wirth's fall into disfavor, Karl Theodor Weigel (1892-1953) was a prominent propagator of such studies. Weigel authored books such as *Lebendige Vorzeit rechts and links der Landstraße* (Living Antiquity to the Right and Left of the Country Lane, 1942) and was the director of a large "symbol archive" in Marburg that bore his name. But the obsession with symbolic motifs—and even their "occult" meanings—aside, the aim of this research was to bring such things back out into the *open*, not to use them for arcane magical purposes. The ultimate goal was to rediscover the repressed ancient national character and

to instill in the people a sense of nationalistic pride and identity. This same trend and method had been used in the nineteenth century to aid in the original forging of the German state in 1871.

After Herman Wirth's resignation, the SS-Ahnenerbe's activities continued under the direction of Walther Wüst. The office issued a number of publications and pulled various scholars, particularly archeologists and folklorists, into its orbit. A primary mission of the Ahnenerbe was to research the ancient roots of German—and by extension "Aryan"—culture, and therefore much of the work done by its members made use of philology, folklore, and archeology as windows into the pre-Christian past. These members may have felt some affinity for the world of antiquity (whether real or imagined), but this does not necessarily imply that they were pagans.

An example of someone with ties to the Ahnenerbe who *was* a practicing pagan is Friedrich Hielscher (1902-1990). A number of the most influential books promoting the occult-Nazi mythos, such as Louis Pauwels's and Jacques Bergier's *The Morning of the Magicians* (1960) and Ravenscroft's *The Spear of Destiny,* describe Hielscher as a kind of demonic, behind-the-scenes figure in the SS elite. He is even portrayed as a private occult adviser to Hitler himself. This is an almost hilarious distortion of reality, as Hielscher was in fact involved with covert resistance activities *against* the regime. Recent work by German researcher Peter Bahn, the author of a major biography of Hielscher, has brought these and many more truths to light concerning Hielscher's fascinating life and career as a revolutionary conservative intellectual, leader of a secret "panentheistic" church, and clandestine resistance activist.

One lay historian and archeologist personally recruited into the SS by Himmler was a handsome young writer, Otto Wilhelm Rahn (1904-1939). Much has been made of his short career researching the connections between the heretic sect of the Cathars, the old Grail legends, and a "Luciferian" spiritual current. Rahn was trained as a medieval philologist and was possessed of a deeply romantic disposition. He committed suicide in 1939, probably as a result of worries over rumors of his homosexuality and alleged Jewish ancestry that were causing him to be viewed with

increasing suspicion by the authorities. Rahn authored two books: *Kreuzzug gegen den Gral* (Crusade Against the Grail, 1933) and *Luzifers Hofgesind* (Lucifer's Retinue, 1937).

One of the only links between the Third Reich and "Satanism" is derived from Rahn and his sympathies for what he saw as an ancient, "Luciferian" tradition of European heresy. But this has little to do with Satan-worship of the sort alleged in a number of the more lurid occult-Nazi exposés. Besides, Rahn clearly did not feel his views had much in common with National Socialist ideology. Before his death he wrote: "There is much sorrow in my country. [It's] impossible for a tolerant, liberal man like me to live in the nation that my native country has become."[4]

The idea that top National Socialist leaders were devotees of a gnostic-Catharist heresy was claimed most elaborately in Jean-Michel Angebert's 1974 book *The Occult and the Third Reich* (original French title: *Hitler et la tradition cathare*). Angebert's book concerns itself with a long-winded exaggeration of Rahn's influence and importance. A key reason why this aspect of the occult-Nazi myth has been primarily expounded in France, rather the England or America, is undoubtedly a result of the fact that Rahn's first book was translated into French and published in Paris as *La Croisade contre le Graal* in 1934. Rahn has remained largely unknown in the English-speaking world, although that is beginning to change thanks to recent translations of his primary works by Christopher Jones. One interesting yet subtle influence of Rahn's legacy in pop culture was Steven Spielberg's 1981 blockbuster film *Raiders of the Lost Ark.* The film's plot revolves around an occult-Nazi quest to possess the biblical Ark of the Covenant and seems to have been loosely inspired by the figure of Otto Rahn and the fanciful idea of an SS search for the Holy Grail.

As should be evident from the foregoing discussion, the primary repository for pagan sympathies within the government of the Third Reich was Heinrich Himmler's SS organization. Various figures associated with this organization, from its leader on down, appear to have formally broken with Christianity and sought out alternative spiritual beliefs which they viewed as more in line with their heritage. But it should be kept in mind that whatever varieties of SS "paganism" may have existed, these were

inherently welded to an ultra-modern technocratic juggernaut, and had little in common with ancient traditions. Those with views that did not coincide sufficiently with the aims of this juggernaut, such as Herman Wirth and Walther Darré, sooner or later lost their positions in the hierarchy. Others, like Otto Rahn, took the initiative to remove themselves—in his case, all too permanently—from their positions.

Within the SS there seem to have been two types of quasi-pagan practices: those which developed from the bottom up, and those handed down from the upper echelons of the administration. An example of the former can be found in Fritz Weitzl's 1939 booklet *Die Gestaltung der Feste im Jahres- und Lebenslauf in der SS-Familie* (The Structuring of Festivals during the Year and Life of the SS-Family; the book has been published in English as *The SS Family*). This was intended as a guide for SS men wishing to adopt a series of *völkisch*, non-Christian religious ceremonies for observance with their families throughout the year. The original book was issued in a small edition under the auspices of Weitzl's SS District West division, and it can be assumed that it reflects the views and practices of a certain minority within the larger SS organization. It is unknown what degree of practical usage or acceptance Weitzl's rites obtained, but given the very obscure nature of the booklet, this was probably limited.

By contrast, there were quasi-pagan and even occult practices that were endorsed by *Reichsführer*-SS, Heinrich Himmler, himself. An example would be the 1937 name-giving rite that was presided over by Karl Maria Wiligut (1866-1946), alias "Weisthor." Himmler was present for this ceremony, and his report is included as an appendix to this book. According to some sources, this was only one of many rituals designed by Wiligut for SS use. It is thus in Karl Maria Wiligut that we find the most convincing example of a "Nazi occultist"—someone with deep-rooted occult beliefs (which were also put into practice) who held a position of rank in a major Nazi organization. The second part of this introduction, "The Reality of Nazi Occultism," presents an accurate introduction to Wiligut's life and times.

Sympathetic Postwar Mythmakers

A further source for modern notions of Nazi occultism comes from postwar mythmakers who typically were or are sympathetic to the aims of the Third Reich. Two such "believers in the myth" who stand out as widely influential due to their prolific writings and international recognition are Savitri Devi and Miguel Serrano.

Savitri Devi (b. Maximine Portaz, 1905-1982) was born in France and studied philosophy and chemistry. She became an adherent of National Socialist doctrine as early as 1929. In 1935 she traveled to India, where she deeply immersed herself in Hindu culture, marrying a Bengali Brahmin four years later. Savitri involved herself in Hindu nationalism, but also began to write about more esoteric topics. She developed a long-standing fascination for Akhnaton, the heretical fourteenth-century B.C.E. Egyptian pharaoh. During the 1940s she produced a number of books on Akhnaton, some of which were published by Theosophical (and later, Rosicrucian) presses.

Savitri was horrified and indignant that the Germans lost the Second World War. After nearly committing suicide as a result, she then dedicated the rest of her life to openly propagating a kind of National Socialist religion in which Hitler and other Third Reich leaders were ascribed semi-divine status, and physical locations associated with them became cult sites for pilgrimage. Her most famous book is *The Lightning and the Sun* (1958), a work of mystico-philosophical historical biography which focuses on the lives of Genghis Khan, Akhnaton, and Adolf Hitler. According to Savitri's interpretation of ancient Aryan cyclical beliefs, these three figures are a "Man in Time," a "Man above Time," and a "Man against Time," respectively. In Savitri's postwar writings and correspondence, and in this book especially, it becomes clear that her ultimate desire was not to cultivate a secret and esoteric occult form of National Socialism, but rather to establish a widespread, exoteric doctrine which fulfilled both the mystico-religious and political needs of the "Aryan" masses who would follow it. Although Nicholas Goodrick-Clarke has written a scholarly biography of Savitri entitled *Hitler's Priestess* (1998), this study is far from complete. Many stones were left unturned, and there are indications that a

much more thorough scholarly work on Savitri's life will appear in the future.

A correspondent of Savitri's, and one of the most intriguing postwar sympathizers and myth-cultivators of Nazi occultism, is the Chilean author and former diplomat Miguel Serrano (b. Miguel Joacquín Diego del Carmen Serrano Fernández, 1917). Serrano published his first books when he was in his early twenties. He went on exploratory journeys in southern Chile and to Antarctica (1947-48) before beginning work as Chile's ambassador to India (1953-62), a number of Eastern Bloc countries (1962-64), and Austria (1964-70). In 1942, he claims to have been initiated into a Chilean occult order that practiced ritual magic and yoga in tandem with a belief in Hitler as the savior of the "Aryan race." In the late 1950s and early 1960s Serrano corresponded with Hermann Hesse and C. G. Jung and visited them both in Switzerland on a number of occasions. He was thereby initiated into what Hesse called the "Hermetic Circle" of dedicated spiritual seekers. The resulting small book of Serrano's experiences, *C. G. Jung and Hermann Hesse: A Record of Two Friendships* (original Spanish title: *El círculo hermético*), first appeared in 1966 and has gone through many editions. Little did Jung or Hesse—or likely most of Serrano's readers of the time—realize that he had been an ardent Hitlerite since the late 1930s. Serrano had a series of books translated into English and issued by major publishers from the 1960s to the mid-1980s. These works are based in poetic, mystical themes inspired by his time in India and his studies of yoga, romantic literature, and mythology. His books enjoyed a small measure of popularity, no doubt among some of the same readership that was devouring the novels of Hesse. Serrano's last major work to be translated into English by a mainstream publisher was *NOS: Book of the Resurrection* (1984). This text makes no overt references to Hitler or National Socialism, but its mystical obsessions dovetail perfectly with the "Esoteric Hitlerism" that Serrano was by that time openly advocating in books published in Chile. Particularly interesting is his appendix, the "Dictionary of Initiation of A-Mor," which provides an ariosophical gloss for his entire ouvre. In recent years the Hitlerist aspect of Serrano's work has become more widely known outside of small esoteric Nazi circles, mainly through the Internet. The wider distribution of these ideas had

already begun to some extent in Germany in 1987 with the publication of *Das Goldene Band: Esoterischer Hitlerismus* (The Golden Band: Esoteric Hitlerism), a translation of Serrano's 1978 Spanish book *El cordón dorado.* The work was quickly indexed and banned by the German government, but it was not long before it appeared as a downloadable file on far-right websites in the 1990s.

Serrano's "Esoteric Hitlerism" is a peculiar blend of fact and fantasy. He incorporates and modifies many of the myths expounded in books like *The Morning of the Magicians,* deftly tying them together with spiritual ideas drawn from yoga and Hindu traditions, gnosticism, German Romanticism, traditional mythologies, conspiracy theories, and speculative science. Here Nazi UFOs meet at secret South American hideouts that offer access to the hollow earth, where superhuman National Socialist cadres magically prepare themselves for an impending cosmic battle. Serrano's biography and ideas are far too complex to discuss in any detail here, but he should be recognized as a rather elegant living representative of the power some of these myths contain, no matter how unlikely or unfounded they may seem.

The Myths: Conclusions

We can see that there were some aspects of National Socialism which tended toward occult views or at least provided an alternative to consensus reality. However, this was never so widespread that the whole Nazi movement could be characterized as a tool of occultism, paganism, or Satanism.

Clearly, the myth of Nazi occultism, paganism, and Satanism was created during the war by Allied propaganda. This wartime propaganda was subsequently retooled for use in shaping a view of history that gave the Allies higher moral ground in their "crusade against evil." This is despite the fact that this crusade had actually been against the unacceptable *economic* idea of National Socialism—specifically its opposition to usury and its financial isolationism. This "occult-Nazi" propaganda also had the added bonus of exonerating the true underlying culprit in German anti-

Semitism: the Christian churches (Protestant and Catholic) and their centuries-long campaign against the Jews as the “killers of Christ.” This anti-Jewish campaign left an indelible mark on the collective psyche of the typical European (and American) of the time. Most anti-Semites were motivated not by pagan ideas—for pagans had no compelling reason to be anti-Jewish—but rather by age-old Christian animosities and suspicions. Postwar efforts by the Churches to deflect blame from themselves—where it rightfully belongs—and onto “occult forces,” paganism, or even Satanism, is clearly an act of historical scapegoating.

Beyond all this, there is a further factor. Indeed, it may even be the most important one in terms of the popular “success” of various legends concerning Hitler and the occult in the Third Reich. This is the simple fact that the idea of Nazi occultism makes for a highly compelling story and one that excites the imagination. It is extremely entertaining and sells books, films, and television specials. Its commercial appeal is far greater than any more rational form of the truth.

NOTES TO SECTION I

1 Stein quoted by Charles Lawrie in "'Doctor Stone': Walter Stein and the Holy Grail" in John Matthews, ed., *The Household of the Grail* (Wellingborough: Aquarian, 1990), p. 130.

2 BAK (German Federal Archives) R43 II/822.

3 Walter Lacquer, Foreword to Wilhelm Wulff, *Zodiac and Swastika* (New York: Coward, McCann & Geoghegan, 1973), pp. 6-7.

4 Christopher Jones, Translator's Foreword to Otto Rahn, *Crusade Against the Grail* (Rochester, Vermont: Inner Traditions, 2006), p. xiii.

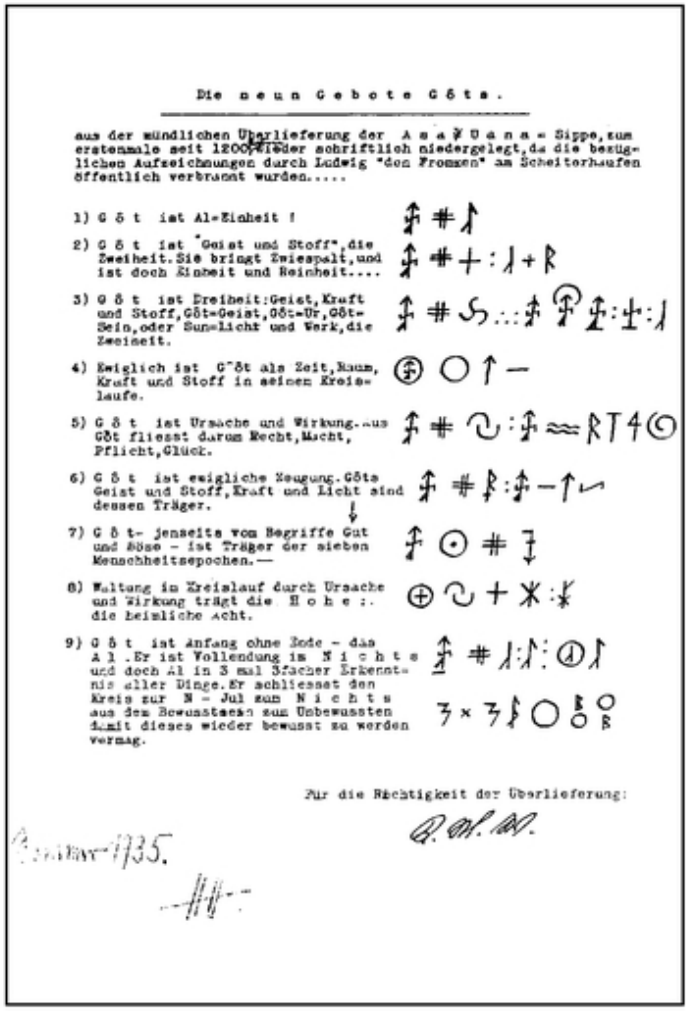
II. THE REALITY OF NAZI OCCULTISM

While we have dispelled some of the myths in the first part of this introduction, a larger question still remains: Is there a reality to the idea of Nazi occultism? Almost all of the practicing occultists or secret initiatory brotherhoods active in Germany prior to the Nazi seizure of power were at one time or another banned and shut down by the government. Occultism was used in propaganda, but not in any open way by the German establishment. One of the only exceptions to this rule was to be found in the Ahnenerbe section of the SS, where Heinrich Himmler provided support for some of his own interests and spiritual passions, such as folklore, myth, and the runes. It is in the person of Karl Maria Wiligut that we come closest to any official governmental involvement with the old intellectual *völkisch* stream first pioneered by Guido von List and others, and it is Wiligut who can be viewed as a practicing "Nazi occultist."

The Wiligut Mystery

The written works of Karl Maria Wiligut—also known as Lobesam, Jarl Widar, and Karl Maria Weisthor—are mysterious documents. It would be extremely difficult to understand them without a few words of introduction to provide some context for the often ineffable contents of his work. Wiligut is in some ways unique as an esoteric writer. For example, he wrote relatively little (in comparison to his predecessor Guido von List) and published even less (much of his work remains in archives). A good deal of his published material is in the form of rhyming lines of lore, frequently illustrated or demonstrated with ideograms or runes. He also bears a distinction as the best known esotericist to have had an official rank in the SS and to have produced esoteric work for *Reichsführer*-SS Heinrich Himmler. Wiligut's work is thus the closest thing we have to primary and objective data for any of the often highly mythologized notions of "Nazi occultism."

With all of these distinguishing factors, Wiligut was also largely a product of the *Zeitgeist* governing his time and the influences that preceded him. The purpose of this introduction is to provide a general biography of Wiligut along with a systematic discussion of his esoteric ideology, its legacy, and possible influences on his tradition as a whole.



Die neun Gebote Gôts.

aus der mündlichen Überlieferung der A s a ✱ U d a n a = Sippe, zum erstenmale seit 1200 wieder schriftlich niedergelegt, da die bezüglichen Aufzeichnungen durch Ludwig "den Frommen" am Scheiterhaufen öffentlich verbrannt wurden.....

1) G ô t ist Al-Einheit !

2) G ô t ist "Geist und Stoff", die Zweiheit. Sie bringt Zwiespalt, und ist doch Einheit und Reinheit....

3) G ô t ist Dreiheit: Geist, Kraft und Stoff, Gôt-Geist, Gôt-Ur, Gôt-Sein, oder Sun-Licht und Werk, die Zweiheit.

4) Ewiglich ist G^ôt als Zeit, Raum, Kraft und Stoff in seinem Kreislaufe.

5) G ô t ist Ursache und Wirkung. Aus Gôt fliesst darum Recht, Macht, Pflicht, Glück.

6) G ô t ist ewigliche Zeugung. Gôts Geist und Stoff, Kraft und Licht sind dessen Träger.

7) G ô t- jenseits vom Begriffe Gut und Böse - ist Träger der sieben Menschheitsepochen.—

8) Waltung im Kreislauf durch Ursache und Wirkung trägt die H o h e :. die heimliche Acht.

9) G ô t ist Anfang ohne Ende - das A l . Er ist Vollendung im N i c h t s und doch Al in 3 mal 3facher Erkenntnis aller Dinge. Er schliesset den Kreis zur N - Jul zum N i c h t s aus dem Bewusstsein zum Unbewussten damit dieses wieder bewusst zu werden vermag.

Für die Richtigkeit der Überlieferung:

Sommer 1935.

Wiligut's "9 Commandments of Gôt"

This typed manuscript version features Wiligut's runic correspondences to the text. It is signed with his initials and the phrase "For the authenticity of the tradition." The document is also initialed in pencil by Heinrich Himmler as having been read in the summer of 1935.

Wiligut is an eternally obscure man. He was a shadowy figure in early twentieth-century Austria, published his ideas only in little-known journals in the 1930s, and became a member of Himmler's SS in 1933 where he produced what amounted to private reports for his chief. His exact place in—and impact upon—the occult culture of early twentieth-century Germany is therefore difficult to assess.

The Life of Germany's Secret King

EARLY PERIOD (1866-1919)

By the time Wiligut's life becomes noteworthy in the history of central European occultism he is already a mature man. He published his first book, *Seyfrieds Runen* (Seyfried's Runes), when he was thirty-seven years old and a captain in the Austrian army.

Little is known of Wiligut's earlier life. He was born 10 December 1866 at 11:00 P.M. in Vienna to a second generation army officer, Franz Karl Wiligut, who was born in Budapest in 1838. According to some sources, Wiligut's father was a well-placed man in Imperial circles (Mund 1982: 13-14), who transferred to police duty upon his marriage. At the age of fourteen Karl Maria began to follow in the footsteps of his father and grandfather and enrolled in the Imperial Cadet School in Vienna-Breitensee. In December 1884 he joined the 99th Infantry Regiment at Mostar, Herzegovina. Wiligut's military career proceeded apace as he was promoted to second lieutenant four years later, lieutenant in another four years, captain in 1903, and ten years later major. During the First World War Wiligut served with distinction in heavy combat on the Russian front. By the end of the war he had been promoted to the rank of colonel (*Oberst*).[1] In the aftermath of Austria's collapse following the "Great War," Wiligut retired from the military on 1 January 1919 and took up residence in Salzburg.

During the years leading up to the First World War, Wiligut had been active in other areas of life as well. In 1907 he married Malwine Leuts von Treuenringen, who bore him two daughters, Gertrud (1907) and Lotte (1910),

and a son who was the twin of one of the daughters. The boy died in infancy. The death of his son must have affected Wiligut greatly, as he taught that his tradition could only essentially be handed down to his eldest son. (Mund 1982: 16)

Intellectually, Wiligut was active too. In 1903 he published *Seyfrieds Runen.* This is an epic poem re-telling the legend of King Seyfried of Rabenstein. The legend centers on a geographic region around the river Taja, a tributary of the March (now called the Morava in the Czech Republic). In an introduction dated 1902, Wiligut provides an overview of the story and supplies his own nature-mythological interpretation. In 1908, according to Mund (1982: 18), Wiligut wrote down the "'Nine Commandments of Gôt' for the first time since the book-burnings of Ludwig the Pious." At approximately the same time, Wiligut also became acquainted with Theodor Czepl, a member of Jörg Lanz von Liebenfels' *Ordo Novi Templi* (ONT) in Vienna. It is most likely that Wiligut was introduced into the Viennese circle of esotericists by his cousin, Willy Thaler, who was a member of the Liebenfels circle.

As far as memberships in "orders" are concerned, it is known that Wiligut became a member of *Schlarraffia*, a quasi-Masonic lodge, in 1889. Nicholas Goodrick-Clarke notes that this lodge seems to have had no links with nationalist-esoteric groups or ideas (1985: 179). Wiligut's lodge-name was *Lobesam* ("Praise-Worthy"). He used this name when he first published *Seyfrieds Runen.* He rose to the grade of Knight and office of Chancellor before resigning from the lodge in 1909. Knowing what we do about the attitude of the esoteric-nationalist groups toward Masonry and quasi-masonry, it does not seem unreasonable to assume that Wiligut's resignation from *Schlarraffia* came about as a result of influence from the ONT members he became acquainted with the year before.[2]

Early twentieth-century Vienna was fertile ground for esoteric nationalism. In this field the two most important and influential figures in the city were Guido von List and Jörg Lanz von Liebenfels. List and Liebenfels were on friendly terms and were intimates of the same establishment-oriented circles. Lanz appears on the membership rolls of the Guido von List Society and List is named as a familiar of the ONT. The younger Lanz must have been at least somewhat influenced by the older, more established List, who had been

publishing literary and folkloristic works in Austria since the 1870s and who became the center of a personality cult by 1908. Between 1908 and 1919 List published a whole series of works outlining his form of Runic and linguistic mysticism.[3] The years 1907-08 were also important for Lanz von Liebenfels, for it was at that time that his ONT (originally founded in 1900) took on a definite shape.

RETIREMENT AND CONFINEMENT (1919-27)

In the years immediately following Wiligut's retirement from the Austrian army in 1919 he seems to have immersed himself further in esoteric studies. Apparently Lanz von Liebenfels, recalling the potential of Wiligut, charged Theodor Czepl with renewing contact with the colonel. Czepl visited him three times and once even spent a whole seven weeks with him in Salzburg in the winter of 1920-21. (Goodrick-Clarke 1985: 180)

In a report to Lanz, Czepl wrote of Wiligut's belief that he was the "secret king of Germany," as the heir of the *Ueiskuning* or "holy clan." Furthermore, Wiligut said that he believed the Bible had originated in Germany and through mistranslation and intentional misrepresentation it had been revised into its present form. As a parting gift the colonel gave Czepl a poem entitled "Deutscher Gottesglaube" (German Faith in God), which was supposed to contain the "whole essence and doctrine of Irminic Christianity."[4]

During the early 1920s Wiligut also became increasingly involved in political affairs. He edited a journal, *Der eiserne Besen* (The Iron Broom), which was aimed at exposing the conspiracies of the Jews, Freemasons and Roman Catholics (especially the Jesuits). (Goodrick-Clarke 1985: 182)

These years were also difficult ones. Wiligut's relationship with his wife had been slowly deteriorating since the death of their infant son. The post-war years were also psychologically and financially trying ones. It seems that Wiligut's failing business interests (notably a saw-mill concern in partnership with an old acquaintance from the army), in combination with his increasing interest in esoteric affairs and blended with the poor marital situation, resulted in his wife seeking to have the colonel declared incompetent and committed to a mental institution.

On 29 October 1924, while sitting at a Salzburg café with friends, an ambulance drove up, attendants emerged and violently took Wiligut into custody—even forcing him into a straightjacket. In a report filed over a year later, the main reasons the authorities gave for Wiligut's continued confinement had to do with his unfamiliar cosmological and religious ideas, which included the notion that he "traces his descent back to Wodan."[5]

During the time of his "hospitalization" Wiligut was able to maintain contact with his colleagues in esoteric-nationalistic circles. Chief among these were Emil Rüdiger, Friedrich Teltscher, Friedrich Schiller (ONT) and several members of the Edda Society (founded by Rudolf John Gorsleben), e.g., Werner von Bülow, Richard Anders (ONT), and Käthe Schaefer-Gerdau.

RELEASE AND SERVICE IN THE SS (1927-39)

After his eventual release from the asylum in early 1927, Wiligut remained in Salzburg and received visitors from Germany (the Edda circle) and from Vienna (mainly ONT brothers). It was during this period that Wiligut revealed his *Halgarita-Sprüche* (Halgarita Charms), which were handed down primarily to his student Emil Rüdiger in the years 1928-29. In the fall of 1932 he received Fräulein Frieda Dorenberg. She was a member of the NSDAP even before Adolf Hitler (she carried the membership number 6) and was sometimes called the "conscience of the Party." She was also deeply involved in esoteric matters, and was a member of the Edda Society. It was she, in cooperation with other members of the Society, who arranged to have Wiligut smuggled into Germany with a false identity. So, with his children grown, and freedom from observation by the authorities granted, Wiligut fled Austria in 1932 and began living underground near Munich in the suburb of Bogenhausen. There he began teaching in the context of an esoteric circle called the *Freie Söhne der Nord- und Ostsee* (Free Sons of the North and Baltic Seas). It was during this period that, under the pseudonym "Jarl Widar,"[6] he began to write the contributions to the journal *Hagal* (originally called *Hag All All Hag*) translated in this book.

Wiligut, now in his late sixties, was well received and much respected in these *völkisch* circles. It is likely that at least some of this respect stemmed

from his long and distinguished military record and his service in combat in the “Great War.”

It was Wiligut’s long-standing friend Richard Anders, by this time a member of the SS, who was instrumental in introducing the old colonel to the *Reichsführer*-SS, Heinrich Himmler. The National Socialists came to power in Germany on 30 January 1933. Later that year Wiligut met Himmler for the first time at Detmold at a conference of the *Nordische Gesellschaft.* Shortly thereafter, in September 1933, Wiligut himself joined the SS under the pseudonym “Karl Maria Weisthor.” Wiligut’s own *curriculum vitae,* which he wrote himself in 1937 under the name “Karl Maria Wiligut-Weisthor,” indicates his past history as a patient in a mental institution.[7] Therefore Himmler was aware of his past, but kept it secret.

Two months later, Wiligut was officially appointed head of the Department for Pre- and Early History, within the *Rasse- und Siedlungshauptamt* (Main Office for Race and Settlement) based in Munich. From this time forward a closer relationship developed between Himmler and his new adviser on ancient traditions. In April 1934, Weisthor was promoted to SS-*Standartenführer* (colonel). Although this branch of the *Allgemeine* SS (General SS) required no military expertise, and was more a “chivalric order” than a military unit, the fact that Wiligut had held the rank of *Oberst* (colonel) in the Austrian army, and served courageously in battle, made his position in Himmler’s organization more secure.

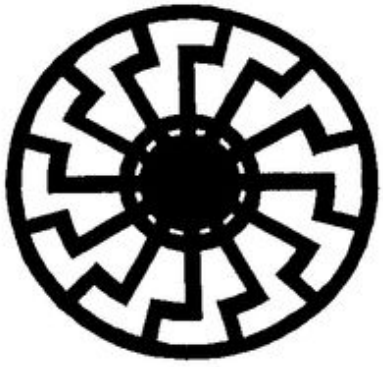
Wiligut’s articles continued to appear in von Bülow’s *Hagal* until 1935. In the spring of that year, Wiligut was moved from Munich to Berlin, set up in his own villa at Kaspar Theyss Str. 33, and made a part of Himmler’s personal staff. Although “Weisthor’s” work was in some respects similar to that of the *Ahnenerbe* (the SS department concerned with research into ancient Germanic ancestral/cultural history, established in the summer of 1935), his position was essentially separate from that office. Wiligut worked for Himmler personally, whereas the *Ahnenerbe* was part of a larger structure subject to more objective academic standards.

Important areas in which Wiligut worked for Himmler included his conceptualization of the Wewelsburg castle as the “center of the world”; the design of the SS-ring; creation of various rituals and design of ritual objects

to be used in SS ceremonies; and a steady stream of reports on esoteric matters of theology, history and cosmology issued for the most part privately to Himmler.

The Wewelsburg castle is a seventeenth-century structure located near Büren in Westphalia. Himmler first viewed the castle in 1933 while on a campaign trip of the Party. It is uncertain as to whether Wiligut accompanied him on this trip; however, it is certain that the colonel influenced him greatly on the conceptualization of the castle as a world-wide headquarters for an order of knights—the SS. (Hüser 1982: 33, 40) Shortly after the Wewelsburg was transferred to the SS, it became the headquarters of the *Gesellschaft zur Förderung und Pflege deutscher Kulturdenkmäler* (Society for the Promotion and Care of German Cultural Monuments) and was subsequently transformed into a “Nordic academy” for the ideological education—or initiation—of SS leaders. It was increasingly conceptualized as an Order-Castle (*Ordensburg*) and was remodeled to become the ritual space for ceremonies particular to Himmler’s elite circle within the SS.

Central to this cult was the northern tower of the castle. The lowest space in this tower, the vault, came to be referred to as the “Walhalla”—the Hall of the Slain. Above this vault is the colonnade chamber, on the floor of which is emblazoned the most distinctive single symbol of the Wewelsburg:



The colonnade hall was to become the central ritual chamber of the order of SS knights which Himmler and Wiligut envisioned.

This castle was to be the ultimate command center for cultural as well as military campaigns for the spread of a new Aryan empire, and, in the

conception of Himmler and Wiligut, a bulwark against the invading "subhumans" from the east—the Bolsheviks.

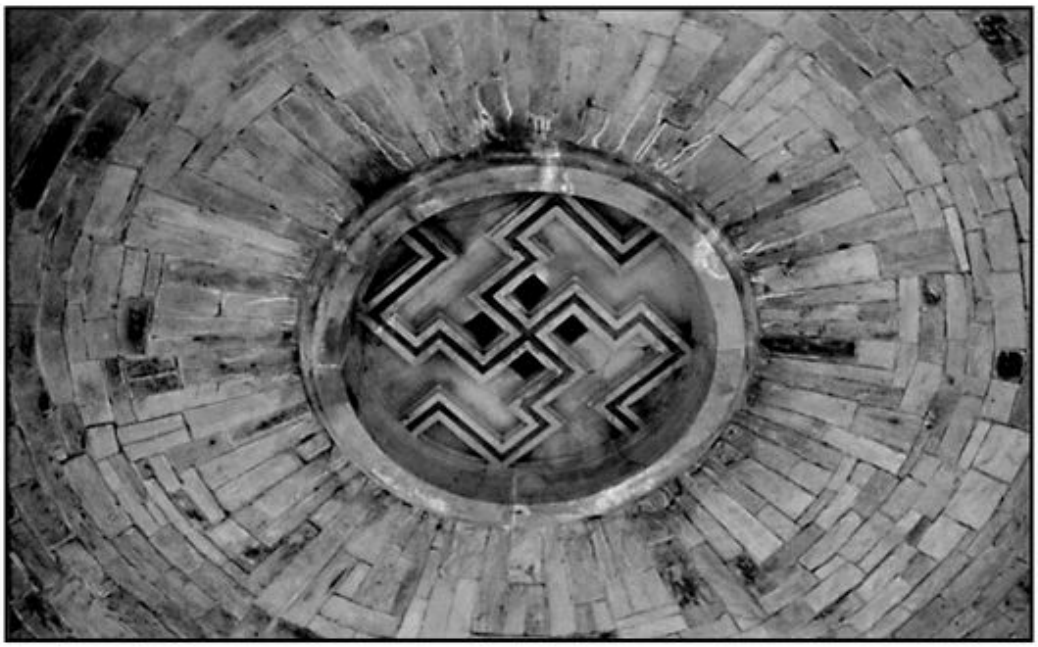
The Wewelsburg became a great repository for all kinds of SS traditions, rituals and objects. At the end of the war, as American troops approached the region, the castle was blown up on 31 March 1945 by SS-men acting on orders from Himmler. Three days later American troops moved in and secured the site. As to what happened to much of the material and documents originally housed in the *Ordensburg,* there are three answers: some of it must have been removed before the detonation of the building; some of it was looted by locals of the nearby village in the three days between the detonation and the arrival of the Americans; and the rest was looted by American soldiers.

The most important cult-object of the SS is the "death's head ring" [*Totenkopfring*]. Wiligut is widely credited with its design. (Hunger 1985: 164) The text of a document which was presented the SS-men with the ring reads:

> I bestow upon you the death's head ring of the SS.
>
> It is:
>
> A sign of our loyalty to the *Führer,* our unwavering obedience to our superiors and our unshakable solidarity and comradery.

The Wewelsburg Castle in Westphalia

An antique engraving of the “Wevelszburg” by the artist J. G. Rudolphi, circa 1630.



Two Motifs from the Wewelsburg

TOP: The marble floor emblem composed of 12 radial Sig Runes, from the colonnade hall in the north tower.

BOTTOM: The interior apex of the domed ceiling of the "Walhalla," or vault, which lies below the colonnade hall. The holes around the central axis of the swastika contribute to the unique acoustics of the chamber.

(Photos by Michael Moynihan)

The death's head is an admonition to be prepared at any time to risk our own individual lives for the life of the collective whole.

The runes opposite the death's head are holy signs from our past, with which we have been newly reconnected through the philosophy of National Socialism.

The two Sig-runes symbolize the name of our protection-squad [*Schutzstaffel*].

The Swastika and Hagall-rune are to keep our attention on our unshakable faith in the victory of our philosophy.

The ring is crowned all around with oak leaves, the leaves of the old German tree.

This ring may not be sold, and is not allowed to be transferred to others.

Upon your withdrawal from the SS or from life, this ring is to be returned to the *Reichsführer*-SS.

Copies and imitations are punishable by law and you are to protect it from same.

Wear the ring with honor!

Heinrich Himmler

According to Hüser (1982: 66-67), the rings of the SS-men who died in battle were stored in a special place in the Walhalla; those of SS-men who departed under other circumstances were generally melted down. Hüser also reports that the store of “hundreds” of rings, which had resisted the explosion and fire, as well as local efforts to loot the castle, was eventually looted by American soldiers.

It also seems that Wiligut was instrumental in creating SS-rituals and designing ceremonial objects to be used in the performance of such rituals. A complete transcript has been uncovered in SS archives for a name-giving rite that Wiligut conducted for the newborn son of SS officer Karl Wolff, and at which Himmler himself was also present. A translation of the document appears as Appendix C in this book. Wiligut also presided over related rituals at the Wewelsburg. (Goodrick-Clarke 1985: 187) Much of the ritual design seems to have centered on marriage ceremonies for SS-men and their brides. There was a eugenic aspect to these ceremonies in that leading SS-men and their brides had to demonstrate their Aryan heritage by tracing it back at least to 1750. One object which Wiligut designed was a bowl in which bread and salt were presented to the bride and groom—the cover of this vessel was decorated with a “word-sigil for Got”:

This is a bind-rune for G-O-T. (Hunger 1984: 164) The commandant of the Wewelsburg, Manfred von Knobbelsdorff, was an enthusiastic follower of

Wiligut and enacted many rituals of Wiligut's tradition.

One of the most important, and mysterious, aspects of Wiligut's operative "magical" work came in the form of the aforementioned enigmatic Halgarita Charms, which were mantras from the Wiligut-tradition intended to enhance ancestral memory and facilitate the re-emergence of the Irminist faith. A complete collection of these, excerpted from archival material, is included in the "Texts" section of this book.

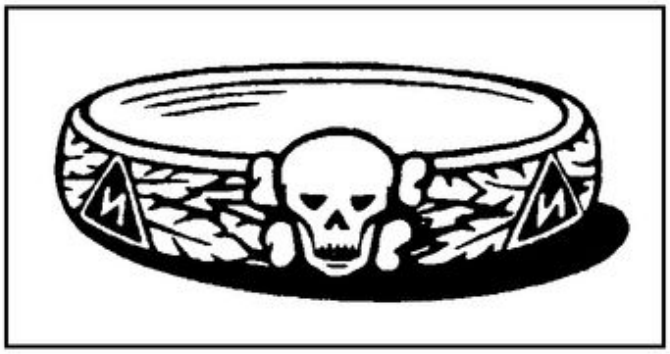
Throughout the years 1933-39, Wiligut produced a number of reports for Himmler on a variety of topics relevant to esoteric religion, theology, history, and even political policy. One document outlines Wiligut's ideas on the necessity of re-confiscating properties appropriated by the Church from the indigenous followers of the ancient faith. (Hüser 1982: 205)

During these years of high activity, Wiligut was already an elderly man in his late sixties and early seventies. His health and general level of energy were apparently not well-suited to the hectic pace at the center of the German National Socialist bureaucracy, so he was "treated" with drugs by SS physicians. It seems that these drugs had the effect of causing certain personality changes, including the colonel's increasing dependance on tobacco and alcohol.

Wiligut's SS Totenkopfring Design

The cover of this February 1943 issue of the internal *SS Leitheft* journal depicts the insignia of the *Ordensring* ("order ring" of the SS, i.e., the *Totenkopfring* or "death's head ring"), surrounding a Reich eagle and swastika. While Wiligut allegedly designed the ring, the artist who made the drawing above was Hans Klöcker. The same motif is found on the wooden plate on the following page.

A carved wooden plate allegedly used in the presentation ceremonies for the awarding of the SS death's head ring. The text reads: "The Protection-Squads [SS] of the *Führer.*" (Collection of Donald Boyle)



An artist's depiction of the death's head ring from the SS songbook. In an effort to deter attempts at manufacturing illicit copies of the ring, Himmler forbade photographs of it from being published.

In the course of Wiligut's life he had encounters with a number of other well-known esoteric nationalists. Some of these appear to have been his teachers, many were his students and others his colleagues. It is uncertain as to how well Wiligut knew men such as Guido von List and Lanz von Liebenfels. His ties to the latter seem to have been stronger, as so many of his own contacts were members of the ONT. Of course, Wiligut's chief students were Emil Rüdiger and Friedrich Teltscher, who further developed and published ideas rooted in Wiligut's system. But beyond these there are others whom Wiligut encountered during his SS years and who merit discussion.

One of the most enigmatic figures of the SS was Otto Rahn, who has already been briefly discussed in the first part of this essay. As a young man, Rahn spent time in the late 1920s and early 1930s in the Pyrenees region of southern France conducting research on the Cathar sect and the possibility of the Holy Grail being a part of their still-hidden treasure. In 1933 he published his most important work: *Kreuzzug gegen den Gral* (The Crusade against the Grail). But toward the mid-1930s financial problems forced him back to Germany where, in April of 1936, swept up in the Movement, he joined the SS. Rahn had been in personal contact with Wiligut and was a civilian employee of the SS for about a year before this. He was immediately made part of the *Reichsführer*-SS personal staff, and so worked closely with Wiligut. Rahn, like "Weisthor," entered the SS with a personal secret. Rahn was a homosexual, which could result in a death-sentence if discovered.

While in the SS Rahn undertook research trips to locations in Germany and even to Iceland, although he was never on an official SS expedition to southern France as is sometimes reported. In 1937 Rahn published his second book: *Luzifers Hofgesind: Eine Reise zu Europas guten Geistern* (Lucifer's Retinue: A Journey to the Good Spirits of Europe). This is a kind of esoteric travelogue in which Rahn recounts the significance of various landscapes and monuments from southern France, Italy, Germany and Iceland. Rahn lectured within SS-circles on the theme of *Luzifers Hofgesind*, i.e., that Lucifer is the bringer of enlightenment and the enemy of the Jewish God, and that the retinue of Lucifer includes all those "good spirits" who fight for this enlightenment. Rahn was very well liked by both Wiligut and Himmler. Himmler tried to give Rahn every opportunity to survive in the SS in the face of persistent reports of his homosexual activity. It is most likely that Rahn came to believe he would meet a dishonorable end in the SS, so to prevent this he wandered into the mountains near Söll, Austria, drank a bottle of liquor and allowed the winter cold to take his life. Himmler personally mourned the loss of Rahn.

Another esotericist with whom Wiligut had positive relations was Günther Kirchhoff (1892-1975).[8] On the surface this might appear to be an unlikely alliance since Kirchhoff was a member of the Guido von List Society. Wiligut had begun to correspond with Kirchhoff in the spring of 1934, and reported enthusiastically to Himmler about Kirchhoff 's writings. With Wiligut's good recommendation, Himmler supported Kirchhof f, but the Ahnenerbe, which had a higher level of scholarly standards, rejected Kirchhof f 's writings as "fanciful." However, Himmler continued to support Kirchhof f, who wrote reports on esoteric matters for the *Reichsführer*-SS as late as 1944. Many of Kirchhoff 's ideas seem to have been drawn from List and/or Wiligut; however, his geomantic studies, which he blended with an esoteric geopolitics, are what make his works noteworthy. Toward the end of his life, Kirchhoff wrote an analysis of events based on his theories entitled "Das politische Rätsel Asien aus Ortung erschlossen" (The Political Riddle of Asia Solved through Location). (See Mund 1982: 260-74) Based on the idea that certain power-points on the surface of the earth are arranged in hexagonal patterns, those who know this secret could use it to their advantage. This theory explains the Austrian city of Vienna as the key to controlling Asia, and

explains the secret relationship of Vienna to certain “power points” in central Asia.

Other esotericists of the day were not so well-received by Wiligut. It is said that it was the influence of Wiligut which had Ernst Lauterer arrested and interned in a concentration camp.[9] As observers have noted, Lauterer was a man with a personal mythology similar to that of Wiligut. In 1911—under the name “Tarnhari” (the Hidden-High-One)—Lauterer wrote to the old master, Guido von List, and told him how he was the head of the secret Volsung-clan of the semi-divine hero Siegfried. This correspondence is outlined in J. Balzli’s official biography of Guido von List published in 1917.[10] Lauterer-Tarnhari subsequently became a member of the Guido von List Society. One may speculate on the nature of the friction between Wiligut and Lauterer.

The Italian esotericist Julius Evola (1898-1974) is another figure with whom Wiligut had his differences. In the late 1930s Evola was lecturing in Germany and so the SS began an investigation to determine his ideological compatibility with National Socialism. Wiligut was assigned to evaluate Evola’s 1933 work *Heidnischer Imperialismus* (Pagan Imperialism) and his lectures. In a report dated 2 February 1938, Wiligut concluded that Evola was ignorant of true Germanic esoteric history and tradition (as Wiligut saw it) and that his Mediterranean philosophy was fundamentally different from that of the North. Wiligut’s recommendations were accepted and further activity by Evola in Germany was officially discouraged.[11] (Goodrick-Clarke 1985: 190; Mund 1982: 275-77, 280-84)

RETIREMENT AND DEATH (1939-46)

The colonel continued to be a favorite of Himmler, but it seems he also had a variety of enemies within the SS. The historian Ulrich Hunger (1984: 169) reports that there was significant opposition to Wiligut and other “esoteric runologists” from the Ahnenerbe and a number of influential SS leaders. The chief of Himmler’s personal staff, Karl Wolff, apparently had reason enough to be suspicious. In November 1938 he visited Wiligut’s wife, Malwine, in Salzburg. While there he learned of Wiligut’s certification of mental incompetence, thereby allowing other opponents of Wiligut in the SS access

to this damaging evidence. The old colonel was made an internal political liability. In February 1939, Wolff dissolved Weisthor's office and allowed him to retire. The official date of retirement is listed as 28 August 1939, and the reason given is poor health and old age. It is reported that Himmler sentimentally preserved Wiligut's SS-ring, dagger and sword. (Goodrick-Clarke 1985: 190)

Just a month after Wiligut's retirement, the Germans invaded Poland setting the hostilities of World War II into motion. "Himmler's Rasputin" spent the duration of the war in poor health and virtual oblivion. Elsa Baltrusch, a member of Himmler's personal staff, was assigned to be his "housekeeper." She remained loyal to Wiligut until his death. At first they were provided quarters in Aufkirchen, but in May 1940 they were able to move to the Werderhof in Wiligut's fabled town of Goslar. Unfortunately their quarters were requisitioned by medical authorities in 1943, and they were moved to an SS guesthouse on the Wörthersee in Austria. At the end of the war Wiligut was assigned to a refugee camp by the British occupation forces. He was given permission to return to Salzburg, but he was unhappy there with his estranged family and so obtained papers to enable him to travel to Frau Baltrusch's family in Arolsen in northern Germany. By this stage Wiligut was only occasionally lucid and is said to have chanted his mantras to himself continuously. Upon arrival in Arolsen on Christmas day 1945, Wiligut suffered a stroke. He died a few days later at 7:00 A.M. on 3 January 1946. He is buried in the cemetery in Arolsen.[12] His tombstone inscription reads: *Unser Leben geht dahin wie ein Geschwätz* (Our life passes away like idle chatter). (((Mund 1982: 291)

Wiligut's Ideology

Except in the broadest outlines it is difficult to determine the exact contents of the Wiligut-tradition beyond what he himself wrote. Key elements in the structure of Wiligut's teaching are his ideas on theology (e.g., the *Gôt*/*Gotos* conceptions he explores in his poetry) and history, and the position of his family tradition in that history, as well as a specific way to understand the

Runes. It is clear, however, that he was either developing these ideas over time, or he only chose to reveal them gradually.

THE SECRET THEOLOGY

Although there was no sign of this in the early writings of Wiligut, other than perhaps his use of what appeared to be orthodox Christian sentiment in his poetry, Wiligut was eventually to reveal that the original religion of the Germanic peoples was not "Wotanism" but something he identified as "Irmin-Kristianity." In the structure of this he is following an idea expressed by Guido von List who saw "Armanism" (cognate to Irminism) as the *esoteric* predecessor and background to the more *exoteric* "Wuotanism." [13] The difference is that List saw Armanism and Wuotanism as working cooperatively in history as developmental models, where Wiligut saw an ancestral feud and discord between "Irmin-Kristianity" and "Wotanism." For Wiligut, "Wotanism" embodied all those heathen theological and mythological aspects from the *Edda* and other Old Norse sources which seemed "foreign" or "disgusting" to him. These sentiments are made clear in "Whispering of Gotos—Rune-Knowledge." Although the contrast between Wotanism and Irminism had been expressed before, it had never been put in quite such antagonistic terms. The effort to re-mythologize Christianity as an "Aryan religion" enjoyed a good reception among many National Socialists of Wiligut's day.[14]

It may be that *followers* of Wiligut made his Irmin-Kristianity a more important part of his ideas than it was originally. "Objective" sources, such as the report on Wiligut's mental state while being evaluated by state authorities in the mid-1920s, mention first that he says he "has nothing to do with Wotan," but later declares he "traces his descent from Wodan, but maintains he does not descend from a divinity, but from a man who was said to have special characteristics." (Mund 1982: 40-41) It is clear from this that he did see a difference between his own beliefs and Wotanism at least to some extent, but that his relationship to Wotan was still quite ambiguous.

THE SECRET HISTORY

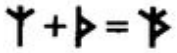
Wiligut's meta-historical teachings are not made entirely explicit in his own published writings. We know most about these from the works of Emil Rüdiger—as summarized by Mund (1982: 153-80). Many of the events in this secret history are drawn from Icelandic sagas and German history; however, the dates ascribed to these events are projected back in time to staggering proportions. This kind of esoteric chronology owes at least something to the Theosophical teachings of H. P. Blavatsky, especially as published in Vol. II of her *Secret Doctrine.*

Dominant themes in the Wiligut-tradition of esoteric history include the development of branches of humanity from the "children of light" (*Kymris*)[15] and the "children of stone"; the conflict between the Irmin-Kristians (of the Asa-Uana-clan) and the Wotanists; the importance of Goslar and the Harz mountain region to the meta-history; and the key role played by a culture hero named Teut, whom Mund compares to the Greek Hermes and the Egyptian Thoth.

This meta-history, which still awaits a final synthesis and exposition, is most likely to be interpreted in a useful way as a mythic allegory for the development of consciousness in humanity over time.

WILIGUT'S RUNOLOGY

The clearest, most authentic and perhaps most meaningful part of the Wiligut-tradition which has survived to us intact is his "Runic key." This key, which is indeed a different model from the one used by Guido von List, is expounded in his contributions to *Hagal* and appears to be the part of his teaching which most deeply affected his students. When Mund interviewed Richard Anders decades after Wiligut's death, Anders simply stated "This is everything I learned from Wiligut" and gave the following equation:



That may seem overly enigmatic, but once one understands Wiligut's essentially *circulatory* secret of the Runes, these signs take on their true

meaning and Anders's statement is clarified. With regard to this, the article written by Gabriele Dechend, "The Cosmos in the Conception of our Ancestors" (Appendix B in this book), should be read. This article is an elaboration and explanation of Wiligut's teaching first published in *Hagal* in 1935.

Wiligut's own most elaborate and comprehensive treatment of his personal runology comes in the "Whispering of Gotos—Rune-Knowledge" (1934). Clearly Wiligut is not interested in runological data gleaned from Old Norse and Old English sources—these are, for him, decadent forms. His runology is based on an underlying central concept of the cosmic circulation of Spirit-Energy-Matter. In this Wiligut sees the cosmos as dynamic but unchanging. It continuously follows the same laws. *Change* is the appearance of the world to humans who are at different stages of their developments and who therefore see the world as if it were in constant flux.

So for Wiligut *runology* was primarily the study of this esoteric system of cosmic circulation, which Runic shapes encoded. Frau Schaefer-Gerdau said of this kind of runology:

> Now through the work of Dr. Teltscher, Colonel Wiligut and [Emil] Rüdiger, we no longer have to look at the Runes as merely letters, as a kind of primordial alphabet, but by means of dynamic and cosmic order we came to realize that the Runes are a "third" key in addition to number and sound (tone), and are actually conscious signs for Energy, especially for rarified Energy and flows of radiation, as we also have in our myths. (Mund 1982: 181-82)

Essential to the understanding of Wiligut's runology is the concept of two different types of circulation—a vertical one and a horizontal one—which intersect at a central point. The horizontal circulation is the Material one, which provides the impulse toward form and toward *life.* This is also called the *tel*-Rune and is seen as being feminine and belonging to the Earth Mother. The vertical circulation is a Spiritual one, and provides the creative principle.

Hag All
All Hag

Zeitschrift für Arische Freiheit

Monatlich abgeschlossene Hefte über Sinndeute der Edda als Mythos und Bericht, Runen als Sprache, Zahl, Symbol, Wappen, Ortsname, Bauwerk als „redende Zeichen" von

Ur-Sprache, Ur-Schrift, Ur-Sinn

Herkunft des Brauchtums in Volkstum und Handwerk. Arische Ueberlieferung.

wird Gleiches nur von Gleichem verstanden

Edda-Gesellschaft e. V.

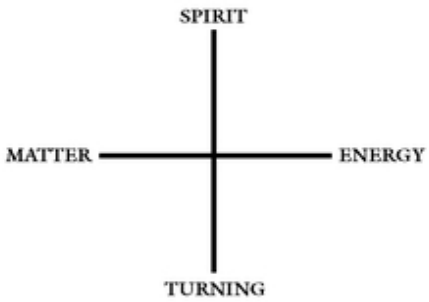
Verlag Edda-Gesellschaft, Leitung: Werner von Bülow
Mittenwald in Ober-Bayern
11. Jahrgang 1934
4. Heft für Ostermond (April)

***Hag All All Hag* (later *Hagal*)**

The journal of the Edda Society founded by R. J. Gorsleben. Werner von Bülow took over as editor after Gorsleben's death in 1930. Wiligut's articles appeared later that decade under the name "Jarl Widar." The journal's motto reads: "Like is only understood by like."

Where these two kinds of circulation intersect there arises consciousness, form and life, and there is an inception of a Material Being of the Spirit, or germination of unity, represented by the Rune *Not*ᚾ. This sign indicates a *turning* of Need.

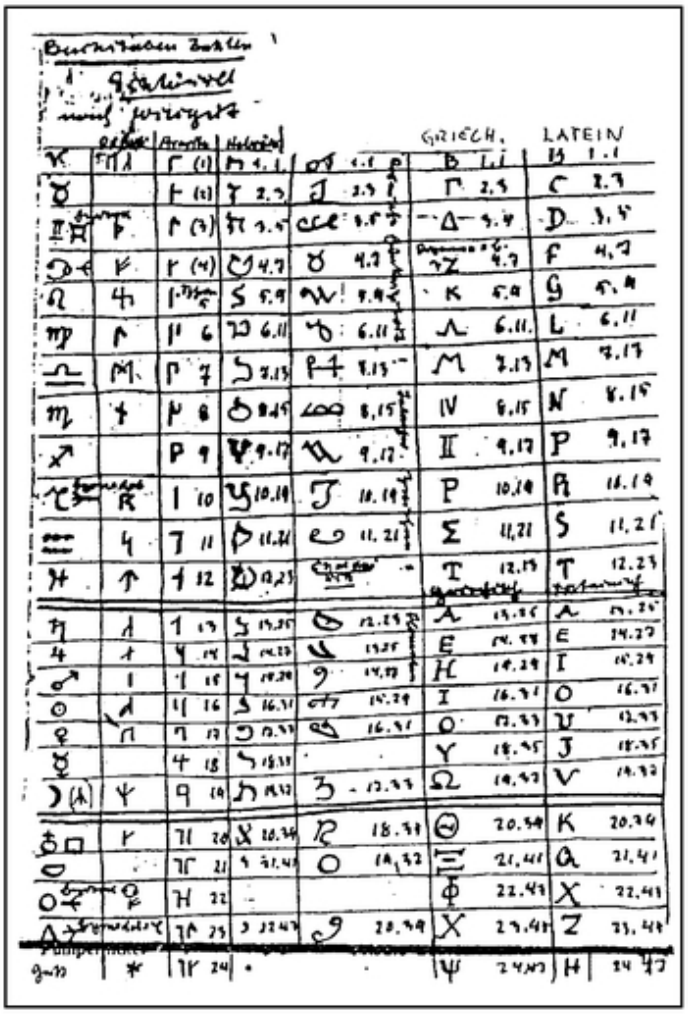
The so-called Irmin-cross used by Wiligut illustrates, in the form of a four-poled model, the process in another way:



The key lies in the ability of the downward circulation along the vertical pole to be reversed (*wended*) so that it can be made to rise up again.

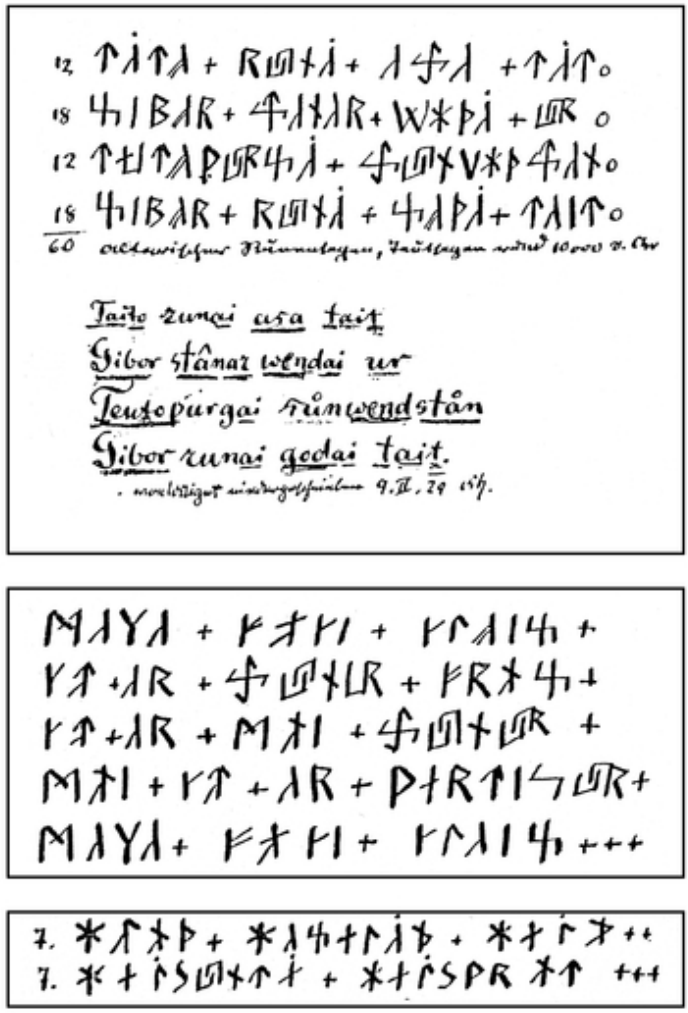
With this underlying key, and with the information about it provided in Frau Winckler-Dechend's article (Appendix B) the Runic material presented in "Whispering of Gotos—Rune-Knowledge" can be read with greater insight.

Wiligut's chief ideological contribution lies in his forceful and tradition-bound presentation of concepts surrounding a hidden history and his conception of the Runes as descriptions of circulations of various kinds of *energy.* His ideas seem all the more compelling to some because of the degree to which so many of his contemporaries seem to have been influenced by what he said, *or how he said it.* The enigma which was Wiligut is probably so closely linked to his personal presence that we may never be able to understand his ideas fully through the written word alone.



Wiligut's "Runic Key"

A document from the archival material of his students.



Wiligut's Halgarita Charms, 1928-29

Runic variations from the papers of Wiligut's students.

TOP: No. 60, with translation into Roman script.

MIDDLE: No. 68.

BOTTOM: No. 77.

Wiligut's Legacy

The legacy of Karl Maria Wiligut has been rather obscure when compared, for example, to that of Guido von List. Wiligut taught in small (albeit influential) circles, never published his ideas in any systematic way, and left no school of organized initiates to carry on his work. Even by his own apparent definition of his tradition, the lack of a male heir ended the esoteric Wiligut legacy in the most fundamental sense. One of the chief obstacles in the Wiligut legacy also lies in the fact that his works were published in the rather obscure journals *Hag All All Hag* and *Hagal,* which remain difficult to find. The other way Wiligut's ideas received attention after his death was through the works of two of his students, Emil Rüdiger and Friedrich Teltscher, but it is uncertain to what extent their writings derive from the Wiligut-tradition or should be ascribed to the authors' own ideas or elaborations. Besides, the published works of these two individuals are also extremely rare. One thing appears consistent: those who met and personally studied with Wiligut seemed to be deeply impressed with his depth of wisdom and personal charisma. This book presents the essential esoteric legacy of Karl Maria Wiligut so readers can decide for themselves what is of value in the legacy of this old master, and what is not.

Before the publication of the present work, the most important single event in the legacy of Wiligut's ideas was the publication of Rudolf J. Mund's *Der Rasputin Himmlers* (1982).[16] Mund printed facsimile editions of many of Wiligut's writings from *Hagal* as well as his poetic cycle the *Gotos-Kalanda* (1937),[17] and also provided a sympathetic, if disjointed, biography and presentation of the colonel's ideas. Mund makes no secret of the source of his sympathy—he had been himself a member of the Waffen-SS and spent the latter years of his life as a biographer and interpreter of esoteric *völkisch* ideologues such as Jörg Lanz von Liebenfels (see his *Jörg Lanz v. Liebenfels und der Neue Templer Orden,* 1976) and K. M. Wiligut.

Mund states that his reasons for writing his book *Der Rasputin Himmlers* was to rehabilitate Wiligut and free his reputation from that of being a "Wotanist." Mund also wanted to "de-occultize" the whole question of mysticism lying at the root of National Socialism. (p. 24ff.) In this regard he was not very successful, as no one reading the works of K. M. Wiligut and the others he mentions could fail to interpret their ideas as anything but *mystical.* However, among many proponents of these ideas, including Wiligut

himself, the protest is often heard that there is nothing *magical* about their ideas—that what they are saying is somehow "scientific."

The "Wotanist" stream of contemporary German neo-paganism has its voice heard on the matter of Wiligut in an article by Adolf Schleipfer, the head of the *Armanen Orden.* This article is printed as Appendix D in this book. Schleipfer is especially critical of Wiligut's notion of a primordial "Irmin-Kristianity."

Mund's book did, however, bring Wiligut to the public's attention after many years of obscurity. The only other way in which Wiligut's ideological legacy was kept alive was through the post-war works of his students Rüdiger and Teltscher, both of whom were engineers from Innsbruck, Austria.[18]

The present book represents another extension of Wiligut's legacy. What is most important is that anyone interested in the Wiligut-tradition has, in this volume, a collection of the original sources which he left behind. It is to these sources those who are interested should return, and it is from these sources that the most essential meaning of his tradition should be derived.

Conclusion

A final and comprehensive assessment of an individual such as Karl Maria Wiligut is difficult. This difficulty arises from the tension between the *myth* of the man and his "objective reality." But this very formulation implies a dichotomy which may have no legitimacy. We can look at the importance of the individual, and we can look at the meaning of his ideas as a way to understand his place in history.

As an individual, Wiligut is a compelling study in the importance of esotericists in the National Socialist state. Much has been made over the past thirty or more years about the "occult roots of Nazism." Such studies can perhaps show how similar ideas were held by National Socialist leaders and pre- and non-National Socialist "occultists." But these similarities can and should generally be ascribed to the fact that National Socialist leaders and the so-called occultists of the day shared a common cultural matrix and were part of the same *Zeitgeist.* Wiligut is the most compelling link between the

sometimes shadowy world of early twentieth-century esoteric circles in Germany and Austria and the National Socialist state. Wiligut can be counted as being a member of the esoteric-nationalist milieu from the beginning of the century, although his role appears to have been a minor one until the early 1920s. But in Wiligut we see one of these "shadowy" individuals enter directly into an official position of power in the National Socialist regime. He played an important role in conceptualizing and designing certain esoteric aims and practices of Himmler's elite circle within the SS, and this factor alone makes Wiligut a fascinating and unique study.

Wiligut's ideas are known to us from three separate sources:

1. His own writings
2. The writings of his students
3. Oral reports of his students

For purposes of this study we have concentrated on the published works of Wiligut himself. Other secondary sources, although they do provide evidence for the degree to which Wiligut influenced his students, cannot be entirely relied upon as primary indicators of Wiligut's ideas.

Wiligut's tradition seems to rest on three features: his view of esoteric history; an esoteric linguistic code; and the "Runic key" based on the flow of Matter-Energy-Spirit described by the *Drehauge* ("Rotating Eye"). His tradition's view of history indicates that the original Germans were monotheistic Irminist-Kristians and that the sources for Germanic religion relied upon by academic science were later decadent documents influenced by southern, non-Germanic, Christianity. What seems most likely here is that Wiligut was reluctant to give up many of the sentiments of orthodox Christianity and he refused to acknowledge what he saw as the "barbarism" of his ancestors. Wiligut's esoteric linguistic code is identical in spirit with that of Guido von List, and it seems an inescapable conclusion that Wiligut derived much of his ideology regarding sacred sounds and syllables from the writings of List. More original appears to be his theory about the interactions of Matter-Energy-Spirit in the production of consciousness.[19] This model is, even according to his students, *the* key to Wiligut's conceptual world.

As far as his sources are concerned, Wiligut obviously drew ideas from his predecessors and contemporaries such as Guido von List and Lanz von

Liebenfels. The esoteric history provided by Blavatsky's Theosophy gave him the broad outlines of his own Germano-centric version of the pre-history of man. As early as 1908, in his "Nine Commandments of Gôt," he mentions the "seven epochs of human history," which echo the seven "root races" of Theosophy.

But Wiligut's original contributions—or contributions of his tradition—are also noteworthy. The *Drehauge*-model as a key to Runic knowledge was a compelling one to many of Wiligut's contemporaries.[20] But perhaps the most remarkable thing about Wiligut is the way his tradition was able to influence others around him in the virtual absence of a great edifice of written material. His largely oral method for the transmission of his tradition to a small body of students, who for the most part remained fanatically loyal to him and his teachings, is at the root of a great mystery about the person of Karl Maria Wiligut. The fact that he—an elderly veteran of World War I—was also able to count among his students and devotees one of the most powerful and ruthless individuals of the twentieth century—*Reichsführer*-SS Heinrich Himmler—again must be taken into account when reckoning the measure of this particular man.

On Translating and Reading Wiligut's Works

The works of K. M. Wiligut, like those of his contemporary German esotericists such as Guido von List, pose special problems for translators. Often obscure connections are made, or hidden associations between concepts are revealed, through word-plays or (folk-)etymological links which simply cannot be translated into another language.

An illustrative example of this occurs in the "Whispering of Gotos—Rune-Knowledge" (1934), where Wiligut implies that the meaning of the first Norn's name Urda (ON *Urdhr*) can be understood as a compound in German: *Ur-da*. The prefix *ur-* in modern German indicates something which is original, primordial or ancient, while the word *da* simply means "there." So *Ur-da* could be understood as "that which is *there from the beginning*." Wiligut's works abound with such examples. In these instances the translator

has either left the word in question untranslated, or, more frequently, has simply translated for sense.

Another difficulty in translating Wiligut arises from the fact that he wrote most of his most important cosmological and runological works in rhyming couplets. The opening of “Whispering of Gotos—Rune-Knowledge” (1934), for example, reads in the original German:

> *Es ragt aus Nordens Boden ein starker Baum empor,*
> *Mit ewig grüner Krone, zu Aithars Wolkentor.*
> *Das ist die Weltenesche—der Weltbaum Ygdrasil;*
> *Er ist der Baum des Lebens, birgt Wunder Gotos viel . . .*

It is, of course, impossible to translate such material in any way which approaches the poetic form without losing the technical sense of the words. The translator is then left with a dilemma between poetry and literal sense. Poetry can not really be translated; only another poem in the target language “inspired” by the original one in the source language can be composed. We assume that the reader is primarily interested in the technical meaning of what Wiligut has to say and not in his “poetic style,” which is simple in any event. For these reasons we have opted to translate Wiligut’s poetic works line for line, for literal sense.

Also, when reading the translations of the poetic works of K. M. Wiligut, the reader is encouraged to *read them out loud* and let the words flow in such as way that the linkage of ideas and nuances of the concepts are allowed to engage with one another freely.

NOTES TO SECTION II

1 See Mund (1982: 18-22) for more details on Wiligut's military record.

2 Internal secret documents of the NSDAP [19.10.37 BA NS 21/vorl. 43] identify Wiligut as a "Freemason." See Hunger (1984: 164, Note 22).

3 For a discussion of the contents of List's works, see the introduction by Stephen E. Flowers to his translation of Guido von List, *The Secret of the Runes* (1988).

4 See Mund (1982: 32-34). This poem has no obvious non-Christian elements and can be read as a Romantic form of ordinary Christianity.

5 For the text of this report see Mund (1982: 38-43).

6 *Jarl* is an ON term for a nobleman (cf. English "earl") and Widar is a Germanized form of ON Vidharr, the God who avenges Odhinn's being swallowed by the Fenris-Wolf at the end of time.

7 See Wiligut's *curriculum vitae* (Hüser 1982: 202-04).

8 On Kirchhoff see Goodrick-Clarke (1985: 184-86) and Hunger (1984: 166-68).

9 Further details on this can also be read in Adolf Schleipfer's article printed as Appendix D in this book. Frau Gabriele Dechend, however, doubts the veracity of this story. Her views can be found in the interview in Appendix E in this book.

10 See Adolf Schleipfer's article printed as Appendix D in this book.

11 For more details on the SS appraisal of Evola, and Evola's relationship to National Socialism, see H. T. Hansen, "Julius Evola's Political Endeavors," introduction to Julius Evola, *Men Among the Ruins* (2002). For more on Evola's occultism, see Julius Evola and the UR Group, *Introduction to Magic* (2001).

12 Concerning the last years of Wiligut's life, see Mund (1982: 123-27), Goodrick-Clarke (1985: 190-91), and Lange (1998: 71-73).

13 See Guido von List, *The Secret of the Runes,* pp. 78ff. and *passim*, and List's other works.

14 Especially noteworthy in this respect is the re-mythologizing of Christianity by Alfred Rosenberg, the so-called official philosopher of the Third Reich, in his book *The Myth of the Twentieth Century.*

15 The word "Kymris" is obviously derived from the Welsh-gaelic name of the Welsh: *Cymru* [pron. kymree].

16 Arun Verlag has published *Weisthor—Karl Maria Wiligut: Himmlers Rasputin und seine Erben* by Hans-Jürgen Lange (1998). This volume presents a wide-ranging collection of extant German documents relating to Wiligut.

17 Wiligut's cycle of twelve heathen calendar poems, the *Gotos-Kalanda,* was originally published in a small edition in 1937. A booklet version with English translations and additional commentary was issued by the Austrian researcher Kadmon in 1992. A newly revised translation appears in the "Wiligut Texts" section of the present volume.

18 The works of Rüdiger and Teltscher are even more obscure than those of Wiligut. See Mund (1982: 223f f.) for some idea of the nature of Rüdiger's esoteric treatment of Eddic sources. Additional material relating to Rüdiger can also be found in Lange (1998: 245-46 and *passim*).

19 See especially Wiligut's "Whispering of Gotos—Rune-Knowledge" (1934), which appears on pp. 85-99 of this book. Further elaboration of this can be found in Gabriele Dechend's article "The Cosmos in the Conception of our Ancestors" (1935), which is translated as Appendix B of this book.

20 It should also be noted that a similar, though not identical, model for Runic development was put forward by Peryt Shou in his *Die "Edda" als Schlüssel des kommenden Weltalters!* (The Edda as Key to the Coming Age), published in 1920 [English edition translated by Stephen E. Flowers, published by Rûna-Raven, 2004]. Wiligut was an acquaintance of Shou's in Vienna. See also Thorsson (1989: 145-53).

WILIGUT TEXTS

The Nine Commandments of Gôt

[from a typed manuscript signed by Wiligut]

1. Gôt is Al-unity!
2. Gôt is "Spirit and Matter," the dyad. He brings duality, and is nevertheless, unity and purity . . .
3. Gôt is a triad: Spirit, Energy and Matter. Gôt-Spirit, Gôt-Ur, Gôt-Being, or Sun-Light and Waker [*Wekr*], the dyad.
4. Gôt is eternal—as Time, Space, Energy and Matter in his circulating current.
5. Gôt is cause and effect. Therefore, out of Gôt flows right, might, duty and happiness.
6. Gôt is eternally generating. The Matter, Energy and Light of Gôt are that which carry this along.
7. Gôt—beyond the concepts of good and evil—is that which carries the seven epochs of human history.
8. Rulership in the circulation of cause-and-effect carries along the highness—the secret tribunal [*heimliche Acht*].
9. Gôt is beginning without end—the Al. He is completion in Nothingness, and, nevertheless, Al in the three-times-three realization of all things. He closes the circle at N-yule,[1] at Nothingness, out of the conscious into the unconscious, so that this may again become conscious.

Written in July 1908 in Goerz.[2]

1. N-yule reflects German *null*, zero, nothingness, and is a reference to the Yuletide at the end of the yearly cycle.

2. The typescript itself appears to date from 1935 (see facsimile reproduced on p. 43 of this book).

Ancient Family Crest of the House of Wiligut

[from *Hag All All Hag* 10 (1933), Heft 2/3, pp. 290-293]

INSCRIPTION OF THE SIGNET-RING ON THE REVERSE SIDE

EMBLAZON OF THE CIRCULAR SEAL:

UPPER TRANSCRIPTION: *Uiliguotos*, an old form of the name Wiligut.

LOWER TRANSCRIPTION: *Ueiskuinig*, Weisskunig, Wissenskundiger [= Man of Scientific Knowledge].

The FORM OF THE WRITING is Gothic of an uncommonly extreme age, related to the Greek script. U (also used for W) has the form of the Greek long O (omega).

The Kun-Rune (also indicating G) has the form of the Latin Y (ypsilon).

Turned to the left this sign indicates the final S.

L corresponds to the Greek L (lamda). R is formed in a very similar manner.

THE OPEN TRIANGLE (Draugh, Drehauge [= rotating-eye], even in the Christian iconography a sign of the eye of God, that is often inserted as such). Being open at the top means “open to the influx of the Holy Spirit from above,” that is, initiated by the All. Into this triangle there grows a

cross from below with a horizontal and vertical beam. The horizontal (shaft of imagination) indicates Matter, the vertical (shaft of will) indicates the Got-Spirit impulse, which generates the conscious Got-Spirit from above in the point of intersection by means of the All-Spirit.

But generation takes place in the triangle itself, that is, in the Spirit-Material (spiritual Matter). It works itself downward (breaking through the horizontal beam of the triangle) into the solar disk, which is nestled within a crescent moon (the cradle of *Mani*)[1] in order to *mani*-fest itself there as the center of creation in the visible world. The sun and moon served the old Egyptians as signs of the aeonic letters Ra-To, as signs of the creation of the time-space continuum and its regularity: TORA (Hebrew for the Law)—this is explained in an earlier booklet *(Ostara).*

TWO VICTORY-RUNES (S) bear up under the triangle on the left and right two visible forms:

The inner world of the Son (SUN) to the right on the pole of imagination.

The outer world of the Father (Fa-tar, hidden creator) to the left on the pole of nature.

Together with the triangle these two victory-runes form the eternal sign of the Trinity. The two small crosses to the right and one to the left are very meaningful.

THESE ADJACENT CROSSES in the form of the so-called Jerusalem-cross (Holy-Salem, holy place of salvation and peace) mean that the pole of imagination has two poles. Our consciousness is directed toward the inner world and toward the outer world, while on the pole of nature the outer world appears as a unity.

TWO HOOK-CROSSES [*Hakenkreuze*] in both directions of rotation: to the left turning to the right, absorbing inward; to the right turning to the left, radiating outward. Kortschelt was already aware of this differentiation, which is confirmed by the latest investigations by Heermann Kassel, M.D. In his apparatus he separates inhibiting radiation (with rightward rotation)

from the growing radiation (with leftward rotation). An experimental confirmation of this heraldic symbolism!

In the interplay of these two forces, both creation and destruction are effected, in accumulation and radiation. Matter is accumulated into cosmic bodies which then in turn spew out their light. Everything spiritual radiates, and

1. *Máni,* ON for “moon.”

in quite individual ways, as can be shown by the sidereal pendulum. In this way the Father arranges his space of creation; this creation is then spiritualized by the third Logos, or once again dematerialized by the Holy Spirit. As shown by the seal, these two mutually complementary principles of generation simultaneously transition back into UR-SUN (active-passive) and SUN-UR (passive-active) as bearers of the oscillating, rhythmic eternity (circulation) into “deepminded” (inverted, reversed) HALF-UR, which, towered over on both sides by two “generative” (manifesting) LAF-RUNES, together with those of the cross-beam, forms an open H (HAGAL as material and spiritual instinctive life) similar to a hedge-gate.

THE FOUR POINTS in the “open spaces” of the two hook-crosses indicate a doubled quadrature (leadership, Föruneiti, horse and carriage)[1] which together result in the number eight, the “high holy eight” or “tribunal” as a symbol of eternal karmic justice or the law of cause and effect.

It may be noted that this seal is almost identical to the SEAL OF THE MANCHU DYNASTY, which accordingly was as a Ve-clan originally also a bearer of the Armanic tradition.

EMBLAZON OF THE FOUR RUNES IN THE SEAL’S RING:

THE GENERAL MEANING OF THE RING: “Grasp the ring to achieve the Will of Got.” “Four Runes speak, four crosses point the way” together they once more form the “high holy eight” or “tribunal.” What those of knowledge have *got*-ten should remain hidden.

THE 4 RUNE-SEAL:

The IS-RUNE means I, Got-I, GOT again breaks down into Gibor-Othil-Tyr.

GIBOR is to be analyzed as a Sun-Rune and an Ice-Rune, together as the Sun-I; the All-Light which emerges from the hand of the great provider (whom Wirth calls Dagda with the providing hand, the God of the Tuatha-folk). [2]

OTHIL is the eternal manifestation of spiritual-material Being.

TYR is the victory of Light over Matter in the action of Light (eternal cycle).

1. *Führung, Föruneite, Fahrungspann.*

2. The Wirth referred to is Herman Wirth, who was the head of the *Ahnenerbe* from 1935-37. The Dagda ("Good God") and the Tuatha Dé Danann ("people of the Goddess Dan") are figures from Irish mythology.

GOT therefore means "Hallowed All-Light of spiritual-material being in an eternal cycle in the circle of creation in the All."

The RUNE-SEAL SUN-NOT means solar need, coercion of Light.

The RUNE-SEAL OTHIL-IS indicates noble-I, to be read here as PERT-AS-IS-YR-RYTA.

PERTASA is Horse-Ase, Odhin as Hangatyr [Hanged God], Perata-Peorth (Berchta = splendor, brilliance).

IS = I

YR = error, decay, change.

RYTA = rhythm of passing away to a new arising. What arises anew is once more IS, I, in an elevated form.

CONCLUSION: "The Got-I in the restriction of Light is bound for Pertasa (Perchten) onto the cross of Matter, and changed in the rhythm, but

always remains Got-I”

For the coat-of-arms as well as the Rune-Seal print I am indebted to Colonel Wiligut from Morzg near Salzburg, who is himself one who bears a tradition going back over 10, 000 years in his Wili-clan. There were only a few additions made by the editor.[1]

This coat-of-arms and its explanation should show that German heraldry goes back to the most ancient origins—back to the Armanic Runic tradition. Runes speak rightly to the one who conceives of them as the revealers of the deepest secrets of creation.

1. Werner von Bülow.

Germania . . .

[from *Hagal* 11 (1934), Heft 7, p. 1]

Eldritch homeland of Germania
Now it is Northern ice . . .
So the young land of the South became ours
To the honor and praise of Gotos . . .

We bore out of the Northern track
All ’round the whole Earth
The Will of his Ur-Nature
In accord with his “creative band” . . .

He is “Matter”—He is “Spirit”
Moved by His “Energy,”
Eternally praising a creative circulation—
Enclosed as “Gotos-I” . . .

Even we are conscious of His Ego!
We bear through existence
The Will of His desire for creation
In the bright sun-shine! . . .

We are Germania! Full of Energy,
Self-aware of the “Will”:
It is He, who creates our essence,
As “Got”—in our breasts! . . .

Whispering of Gotos—Rune-Knowledge

by Jarl Widar

[from *Hagal* 11 (1934), Heft 7, pp. 7-15]

1. Knowledge of the Norns

Out of the Northern soil a strong tree rises up
With an eternally green crown, to the cloud-gate of Aithar[a]
That is the World-Ash—the World-Tree, Ygdrasil;
It is the Tree of Life, it holds much of Gotos’ wonder . . .
Three roots link its power to three well-springs
In the soil of its growth—which shapes the Northern essence.
The roots and the wells are subject to the Norns.
They are the sources of truth, the tree’s way of Being . . .

The first—Ur-da the Norn—flows from its generative Energy,
Germination without end in Gotos’ greater world.
The eternally young spring—of life’s deepest meaning:

The structure can be transformed,
but not the germination within!

The second, called Werd-An-Di—always flows forth from the present,
Which spiritually quickens Energy and Matter according to Gotos' Will . . .
She roars, rages and rushes—knows no rest or calm,
Develops, forms and fixes the drive to germination constantly
In the rhythm of steady Becoming—unperturbed toward the goal:
So that—completed in Being—seed emerges from growth . . .

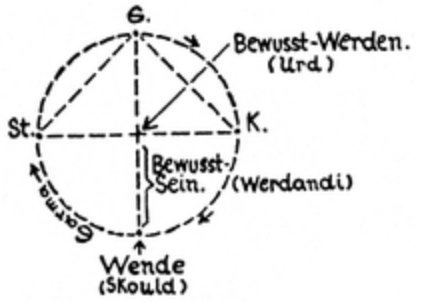
The Third flows forth in hiding—and rules the power of the stars . . .
What Urd-Werdandi create—is completed by her!
She forms the Energy for change, as conditioned by Spirit and Matter
And as the process of things compels by "Need" and "Thorn"
And shelters and measures
with careful patience whatever is ripe.
And transforms all growth. She flows forth—the Norn Skuld!!

Thus grows the essence of the North—
the Life-tree of the Spirit—
Nourished by spring and roots, in Gotos' world-wide cosmos.
The eternal movement of Spirit in Matter by means of Energy—

It is this which creates Life according to Gotos' will.
It draws up Energy from Gotos' womb by roots in the well
Becoming fruit from the Life-tree and new seed as well,
Until germination begins once more from seed,
And thus it is recollected in Gotos' governance of the Norns . . .

2. Gotos' Eye—Draugh (:Rotating Eye:)

Who is unaware of this sign—the Triangle-Eye of God?



St. = *Stoff* [matter] G. = *Geist* [spirit] K. = *Kraft* [energy]
Bewusst-Werden = "conscious-becoming" *Bewusst-Sein* = "conscious-existing"
Wende = "change, turning" [Regarding *Garma*, see footnote]

The Ancestors called it—short and sweet: Gotos' Draugh . . .
Got-Spirit, Got-Energy, Got-Creation (:also called the stuff of Life:)
They are—as points—firmly fixed in Gotos' eye . . .
Spirit is the "point above,"
to the left Matter and to the right Energy.

As Spirit submerges to the depths it is set free from the restraint of both!
"Life aware of Spirit," mindful of Energy and Matter—

Is awakened to its Garma[1]—in a circular pattern . . .
And becomes a child of Gotos, a Spirit in the son of man . . .

1. *Garma* is a Listian term = Sanskrit *karma* (Lat. *fatum*).

And thus Got himself is able to recognize—Got-Spirit on the throne . . .
And by Gotos' power knowledge of the highest wisdom comes to him,
Who allows the Spirit of Gotos to govern his soul's essence . . .

Thus our ancestor—the hero Teut—also viewed Got,
He became knowledgeable of the Runes, familiar with Gotos' Draugh . . .
He learned that Got-Spirit
steadily brings change in a cyclical way,

When the cross sinks to the depths between the poles of Energy and Matter . . .
He learned that "Spirit in Matter" powerfully awakens
From the dark of night with consciousness at the cross-point in the cycle of

the Spirit . . .
He learned that the soul—only conscious at the cross-point—
Is fully awakened to Life—and to its suffering and desires . . .

By means of the Runes—by Gotos' original script—he made known to us
How Got spoke in the cycle of creation—His creative speech!

The children of Teut piously cared for this light
And lived—as it pleased Got—in his presence.—
But there came times of trial; for the dark blood of the South
Spoiled pure customs, and derided Rune-lore . . .
The children of Teut—spoiled, sick in body and soul,
Became the playthings of change, which forced them to the depths . . .

In rhythmic events of the coursing of this world
Lives, however, the Will of Gotos, who animates Matter with Energy . . .
Ancestral Energy still pounds in our Teutonic blood—
It commands us to struggle, to fight for our Rune-lore!
We do not want to be without our Teutonic Rune-knowledge,
We want wisdom and knowledge—for our whole earth!
It shall again be proclaimed how Gotos' creative power
Brought the wealth of ideas to the children of Teut!
The Spirit of the eye of Gotos,
full of light and Energy, will then rest
Upon Gotos' folk—the Teutonics—and upon their science!

3. Gotos' Rule

From ancient times our ancestors' kind carried forth
Noble Rune-knowledge right up to the present time.
They did not question their suffering
through the course of bad times—
They simply stored up their knowledge for better times.

Thus Rune-lore rises up like a granite stone,
As a sign of Teutonic troth right up to our day.
The world may also be surprised
as to how such a thing was possible—
Got works in the greatest as well as smallest things—wondrously
His Will must be victorious, *HЄ* is the Spirit of creation,
That victoriously shows the way to His forces.

Thus you should not be surprised:
There are still some living mouths,
From which noble Rune-lore is received by word of mouth!

And Gotos' Will proclaims: "Let there be light again!"
And Rune-lore is whispered from Gotos' presence . . .
So 'tis then heard,
what their mouth has to proclaim to the folk—:
"In the beginning was only Gotos! And Gotos became the deed!"
And Rune-lore is whispered from Gotos' presence . . . :
It proclaims the Will of Gotos—"Let there be light again!"

4. Rune-Whispering . . .

Ur-Runes whisper, speak of the beginning of all time,
Of Gotos' noble essence, of the passage of eternity.
Of the coursing of Got as Spirit, of Ur-Matter, Got as Energy,
How eternal transformation shapes the course of Life,
How Got-Energy permeates form with Spirit in what comes to pass,

How coming to be, being, and passing always brings new germination—
A well-sheltered spark of becoming fixed in Matter
And thus time and measure acknowledge the light of creation . . .
And so develops the rhythm of Life by cause/effect
The cause once more rhythmically born as an effect—

And so hides creative rule in the Ryta-rule
And Spirit and Energy work as a soul aware of Matter . . .

The past shapes clarity, opens us to perception.
The present experience determines the course of Garma.
Ur-Runes whisper, speak and advise all the time!
They also teach the future—the course of eternity! . . .

5. Ancestral Knowledge

One more thing—before the Runes proclaim Gotos' deed to you—
Listen to the mouth of truth, listen to the Irmins' counsel:
The Germanics never had "Gods" as they did in Rome!

They knew only "Gothari"[b] and his realm of creation!
Of course, Gotos' names are changed, as with "Got, the Lord". . .
But Got remains always the essential kernel of creation spiritually . . .
This noble knowledge of Gotos was the treasure of the Germanics
And it also lived on in the clanic and ancestral cult.

Thus the pillar of every high-seat was decorated with the image
Of the one from whom the clan descended, armed with spear and shield.
So on solemn festivities the clan only brought symbolic sacrifices

To their ancestor depicted on the *Stabur*[c]
Even the sacrifice of enemies was only atonement for blood,
For the suffering of the clan
and harm to the people and their property.

And because such thinking was unknown to the servant of Rome,
The ancestor was identified by them as a "Roman God";
In mockery, it might have been thought . . .
but it was not considered,
That such a servant of idols is always a wicked wight . . .
The beast-men avenged themselves

and wrote lies of the silliest kind;
Now these serve as sources—as “treasures of learning”. . .
And in a pious fury of faith what was once recorded

As ancestral spiritual heritage was now destroyed,
Even Rune-lore itself, in these dark times,
Was considered “sorcery” and “heathen” by the pastors,
So it could not bear witness to the ways of our ancestors;
Only servants of Latin and Greek were considered “learnéd”. . .
Thus “humanism” drove out the light of the tradition
In the gore of the witch-craze with fire and stake.
This is how the oppressors invented “Gods” for us

And deprived us of our ancestral heritage[1]
and of Got, the Lord . . .

And foreign idols were, to our torment,
Placed upon the high-seat pillars in our ancestral halls.
Why even the graves of our ancestors were—outrageously—
Plundered and destroyed by these desecrators of corpses . . .
Thus was primordial knowledge—just as well as Rune-lore—

Taken into “high safekeeping”[2] passed on from mouth to mouth

And conserved as “secret knowledge” by those belonging to loyal clans
For the better times coming in posterity . . .
Thus need turns to virtue, for intelligence commands it:
For the preservation of our heritage—the Rune-lore of Teut.
And now shall resound once more—the “high master-word,”
Now shall we once more sing at every Teutonic place
Of our Fathers’ knowledge—of Gotos’ world of creation
And keep well-hidden what is “whispered” of the Runes . . .

6. Runes Speak!

Once the “I” was born, a matter about which the lore is silent,
In humility even creation bows, full of devotion:
The primordial I of light, the lofty one, which as Gotos’ Spirit,

Directs the guidance of our thoughts in the transformation of all things—
This I—the incomprehensible, was named Got-Hari by Teut
This rulership in creation and His eternity! . . .

To create the world out of “Nothing,”
Matter by primordial light-Energy
In truth—here the science of humanity can go no further . . .

1. *Ahnenerbe.*

2. *hohe Acht.* The “hohe Acht” is also a mystical runic concept referred to in the papers of Wiligut’s student, Emil Rüdiger. See Lange, 1998, p. 227.

No struggling and no thinking of the human brain comes close
To the creator of all existence. He was and is always there!
Our earthly sphere has borne four epochs of humanity,
Which “secret knowledge” tells us about the cosmos.
And this science only knows that Gotos’ light-filled Spirit
Eternally circulates as a stream of Energy in Matter—
in His body . . .

Now, in order to explain Gotos’ being to the Asa-children,
Teut carved the Rune x in a soft stone;
And said: “The stones speak” of Gotos’ essence.
Out of “Nothing” they came to be—a being by Got’s decree . . .
Upon this first sign, symbolically “I,” the same as “Is,”
Teut constructed a language,
which was therefore called “Gothic”. . .
And the Rune says “Spirit-I,” and “is” in northern land,
Thus this sign became known to all the people.

In primordial Matter, with a most mysterious Energy,
there eternally circulates
The Spirit-I, that creates change in the germination of Life.
In order to “interpret” its meaning—clearly that of primordial Matter,
Teut chose the Rune—and called it Aithar.

It was often called “tel” by the Skopes[1]—and skalds,
Those transmitters of old wisdom and the customs of our ancestors.
From these two Runes the symbol became clear to us:
Spirit-I is spiritual consciousness in Matter, in the Aithar . . .
From this image of circulation the lofty sign of the cross
Ascended in luminescence and was elected by “knowledge”

To be the symbol of eternal becoming in Gotos’ creative process
And to which henceforth were sung songs of praise on earth,
Glorification without end, as long as the world exists,
Until it—following Gotos’ Will—passes away in Aithar . . .

Where Spirit is submerged in circulation in Aithar’s Matter
There thought is formed, which now directs its body . . .
The *body*—formed in Matter—Spirit confined in form—

1. *Scop* is an OE word for “poet.”

Bound to the cross-form now—the Rune “man” was named . . .

Spirit-I, thought—begins the course of Life,
Awakens “germination” with hands upraised in Matter.
The germinating hand thus lifted to the head.

Teut gave the sign of giving—called the Rune “kaun”

The germ—the thought of light—now resting in Matter,
It now struggles for its essence and becomes a glowing fire . . .
Kindled these flames—into a fire, light of creation

Thus that Rune was called the Rune “fa”

Germination had already split the “I” into Matter and Spirit,
Circulating in the workings of creation without beginning or end. . .
Despite discord there was unity—therefore by a wise hand

The Rune was called “ans” or “asa”—the “knowing one”. . .

Knowledge of discord—only this alone
Provides a wealth of thoughts, “Being” rich in perception.

Out of the “fire” Becoming perceived “creative Being”—

This lofty Rune-sign—it was called “os.”

Being in creative primordial Matter, formed from the Energy of germination
It is that, which creates the soul in Gotos’ mutations . . .
“Nothing”—and yet primordial Matter, its cycle permeated by the glow of Energy,

The material Being of Spirit, the Life-Rune *“eis”*[1]...

Germination in “unity”—the creative Energy of Got—

Creates a living compulsion for *change*.—
It is the Rune “not”[2]...

1. *Eis*, German “ice.”

2. *Not,* German “need, want; necessity; difficulty, trouble; misery; danger, emergency, distress.” The rune shapes ᚾ and ᚿ seem to have been reversed in the original text.

Matter—borne by Spirit—brings forth “knowledge.”

Knowledge and ability!—It’s the Rune “Tor”. . .
Matter descends to Spirit, changing forever and ever,

It becomes the cyclical victory—that is the Rune “tyr”. . .

Spirit—borne by Matter, engages the workings of gemination,
Generates eternal Life—the Rune of primordial Energy “laf ”. . .

The rhythmic working of energies—a song of the generation of primordial fire—
Is the fluctuation of Life, “Is-sig-sal”-rune “rit”. . .

The force of change in Matter, life's well-spring of death,
It is the Rune of generation—the wonder-rune "thorn". . .

Being induces its workings three ways in the course of nature:
Coming, being, and passing away as the trifos-rune "ur". . .

In the Al Gotos' fire of Spirit in Matter demonstrates—
Through Energy the "sig-sal-sol-sun-rune," and mastery of creation . . .

Demoniacally inverted it appears to us as Zil,[1]
As zig and zag—this ends the game of life in rest . . .

But one is in the bow upside-down—a child of change—
The Rune "yr," the sign that we are transient . . .

Thus “man” united with “yr”—becomes a high master-word:
“Hag-Al”—the cross-rune, knowledge-hoard of wisdom . . .

Hail-sign! Never written! The letter-rune “h”
Was used in its stead, whosoever was aware of its “speaking”. . .

Pietris-mannus myth reveals our I . . .
Thus “man” bound to “yr,” then the “Wend-horn”[2] is proclaimed . . .

1. *Zil* cf. German *Ziel*, “target; aim; goal.”

2. *Wend(e)*, German “change, turning.” The *wendhorn* (wending horn), a combination of the “life” and “death” runes, was interpreted as a symbol of the Tree of Life by List and other ariosophists.

Yet another Rune I know, which many liked to choose:
Light-I as the Gibor-Rune—It endures to Got on high! . . .

Two lives bound by deed resulted in the Rune “eh”;
It says: Law is ryta, SS and also GG . . .[1]

Two Life-Runes each “different,” yet of great significance . . .
Whosoever bears nobility: Be noble! This declares the Rune “othil.”

Two signs of generation govern by Spirit and Matter and Energy:
This Rune of secret science is called Bar-Björk.

It contains death—Life according to Gotos’ kind of Being
And nevertheless it eternally gives the new present-moment . . .

Thus concludes the Rune-legacy from our ancestor Teut.
May Got preserve for us this treasure for all eternity!

Runes Whisper . . .

There where the needle points North, there was the light so bright,
To the East its Energy descends,
“Matter” was the western place,
And yet this too was always permeated

by the Spirit of “Gotos,”
By his breath, which forced circulation
from “Nothing” through Energy.

The circulation which is called Life—
the Being of all essence,
Which the world always acknowledges
and which will have been once more . . .

1. This is a reference to the mysterious letters SSGG used in connection with the symbolism of the “Holy Vehm.” See Guido von List’s *The Secret of the Runes*, p. 89.

Tihsal = Gabal—from night to light,
the Gotos’ eye does not hide

1)

2)

In his “Hagal”-Rule. There where the creator speaks “Truth,”
Lies and deceit must freeze . . . !

The original law of balance
holds the zodiacal Tyr-circulation captive
The “Araryta” carries Being justly and without lament
Thus all the Runes, which are otherwise called “mutes,”
Speak as carriers from the “original-world-Matter,”
masking themselves in “Nothing.”

From three-times-three arose the world
which Gotos laid over “Nothing”
As a “point” in Aithar’s circle: The “Unnameable, Wise-one”!,

Tihsal-Gabal encompasses Hagal
and becomes original-“conscience”

3)

4)

Commands and gives all salvation,
encompasses “universal knowledge”. . .

The Rune “tel” is receptive,
directed by “Energy and Matter”. . .

5)

The diagonal Rune “bar”—it carries,
is classed with “change”

6)

The “balk” must conceal and hide,
it’s the pliable support

7)

“Rod” speaks of “Life-Death,” as if it were nothing . . .

8)

The significance of the three crosses
on the three green hills is highly mystical

They must “turn”-around the misery of Kala,
hold original-knowledge kalically . . .

9)

And from the houses of free farmers
we are greeted by crossed “bar” and “balk”

10)

1) Tihsal = I command salvation! (deichsel) [= “pole, beam, shaft”] —

2) Gabal = I give salvation! (Göpel) [= “winch, capstan”]—

3) Orientational key for Stafa (St. Stephen)—

4) Hagal = I encompass (protect, hedge-in) the Al!—

5) tel = receptive —

6) bar = bar, bier, carrier, death—

7) balk = conceal, hide, illegitimate child, support—

8) rod—

9) Kalically—Calvinists! and used in relation to old religious laws —

10) ge-Rune = farmer’s mark on the gables; see heads of horses, etc.

So this teaches us:
Germanic land can never sink into corruption!
We always carry the Spirit and world of Gotos over every land
And Energy-Matter are in a fixed bond,
animated by His Energy
And in this way only carry Gotos’ soul upon His world
They are only bending to His Will upon its star-waves . . .

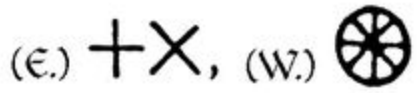
The Quadrads.

And Ur-da spoke again: The many quadrads
Are a charming play of eternal Life. . .
They carry carry the fire—they carry the light

(fire) (light)

They know, what the Earth—
what the Water says

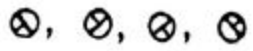
(E.) (W.)



Four signs! They bear very deep meaning
Of hidden working inside the triangle . . .

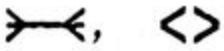
The testimony of lunar images
in the phases of the night—

They show the holy power of the quadrads . . .
They whisper of Life—of coming and going,
Concealed, half hidden, birth and beginning . . .



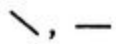
Of the sign of the “horen” of fyruedal,
Of “sihhala—fyrbok,” in a silent number,
Of “Yb”—yew-bow, of the strange “Yr,”
Of the “Fem”- and “Man”-sign purely in the lunar phases...

In the Iring as in Wan—in the twofold Ing—
Two quadrads they are, and yet not limited!



As Yrman as Yrmin, the spiraling horn full of Energy—
Brings us to completion with “Ingo” and “Ingso”. . .

Other quadrads I arrange with “is” and with “bar,”
With “balk” and with “tel,” clear to all who “know”. . .



And conclude the “signs” with “ask” and “vitri,”
With “karal” and “sal”—the “Harmony of the World!”

Thou inquiring Skope—understand Being,
“Silence” too always contains much knowledge . . .

T, ⊥

Odhin’s[d] Rune-Song [12]

143. Runes will you find and staves of counsel
Very strong staves, very powerful staves.
The primeval speaker conceived them,
the great gods performed them.
Odhin carved them, the most exalted of the rulers.

144. Odhin among the Ases, Dainn among the elves
Dvalin among the dwarves, Alsvidr among the giants.
I cut some myself.

145. Do you know how to carve? Do you know how to advise?
Do you know how to find? Do you know how to ask?
Do you know their value in prayer and sacrifice?
Do you know how they are to be sent and restrained again?

146. Better unasked than too much of sacrifice.
In this an eye always looks for a reward,
Better to send nothing than to have to restrain it later.
Thus Thundr carved before the inception of peoples,
Before he vanished, back to where he came from.

Then there follows in 18 strophes the characteristics of the 18 runes in a particular order which served as a basis for how the skalds constructed their numerical calculations. Then the song concludes with a meaningful promise of salvation:

165. Now the sayings of the high-one are said
In the hall of the high one
Useful to the sons of earth,
not useful to the (matter-bound) sons of the giants.
Blessed be the speaker, blessed be he who knows them.
Blessed he who learned them,
Blessed all those who hear them.

If even in these verses, the high-one, the original creator, is concealing himself behind various names which are elsewhere—e.g., in the "Song of Fire-magic" of the Edda ("Grímnismál")—indicated as names of Odhin, then all of these names should be understood as

1. These Eddic verses are translated as they appear in Wiligut's writings, without regard to the Old Norse texts.

2. The Rune ᚾ appears, incorrectly, as ᚼ in the original.

circumlocutions for the characteristics and functions of the One, which itself remains unnameable and inscrutable.

Nevertheless an attempt should be made to give some kind of methodical instruction concerning the names, which also once again form special code-words:

Hroptr: Derived from chrop, body (Latin corpus), also called Hropta-Tyr, indicates the creator of corporeality by means of calling out the word of creation. (This is not indicated in the translation.)

Thundr: According to the rules of the sound-shift[1] this might be thought to be translated by Tinder[2] as the destroyer of life-forms by fire and death. also among the Finns Tuonmali indicates the realm of the dead.

Dainn, the rune-master of the elves in the realm of souls, could indicate the one who generates (Dorn) the inner (inn) unified consciousness (AS).

Dvalin among the dwarves, i.e. doubles and twiners, connects bodily and spiritual being, as the name dwarf (tvergar) actually means “belonging to two realms.”

Alsvidr, All-knowing, All-wit/Alviss is elsewhere known as a dwarf-name which migrated to Spain along with the Goths and returned to Bavaria as the saintly name Alois.

1. This can have nothing to do with the (second) sound-shift in Germanic whereby initial [t] → [z], e.g., Tyr : Ziu. Old Norse initial [th] corresponds to modern German [d], e.g., Thorr : Donnar.

2. *Zunder.*

Number

by Jarl Widar

[from *Hagal* 11 (1934), Heft 8, pp. 1-4]

Runes Rown, Numbers Speak . . .

As our great ancestor Teut taught how to rown Runes
And Got armed creation with his word, and Matter with power,

At that time number was also created,
which in the All-occurring
Now henceforward gave Rhythm to Mass,
to coming, being, passing away . . .
Number created color, form and sound
in the structure of all Becoming,
It vibrates throughout all eternity in the cosmos and on earth . . .
It is the Ryta of all power, elected by the Spirit of Gotos,
To effect things according to the measure of cause,
out of which it is always born . . .
It gives clarity to his power, strength to his light,
This eternally furthers
the universal history of Gotos in the Aithar . . .
It vibrates in the cosmic turning of the stars,
destroys, builds new worlds,
It's the master-word in the golden section,
where only one-two-three Matter
And three-times-three—the great number nine, truly—
numbers came to an end!
Three Norns are near Mimir's head, to turn the three-times-three.
And Mimir's head grows immensely
to the numerical value of the fates
And bears speech from Gotos' wisdom into view as the well of Urd . . .
Thus I wish to reveal number to you,
how it was borne one time,
How Teut taught it to his folk, chosen for him by Got.
How it preserves wisdom for you until the new days
That law and the measure of the scale
newly blossoms for the folk,
And from Word and Number the Folk of the Earth perceive,
What Got commands in his Al, in Coming and in Becoming. . . !

N’ul-ni—the unconscious I, ul = Spirit,
Ni = non-spiritual essence
It stands beyond time and space,
as “Nothing,” which once had been,
It is “original-being, Ru” in Spirit and Matter,
which no force penetrated,
Subdued by the Will of Got-har
as only a point in the Al—in Being—
There rest the commandments of Got—his I—
as a point in the circle
Most secret of essence unified in power,
as a noble way of creation
Intellectually it became the “world-egg,”
the Will toward solidification
The breath of Got-Har “rested” there,
as the end of annihilation.

But soon the point grew to “ans,” to breath—
the unity of Gotos
In the Al, and became and remains
the Light of most unutterable purity!
Got-hari himself as time and space,
as unity, being and rule,
Formation in Spirit, in Matter,
by his Energy, by His number . . .

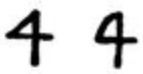
“Spirit in Matter!” Out of Aithar’s form
concealed in the dual-idea—
There rests the “twist” as the primal beginning,
the ring of “life’s woes.”
And unity is the opposite
and nevertheless the weave of effect
From Energy as will, harmony,
the drive to sprout—Life . . .
Concealed and yet—present, weaving light
out of the darkness,
That’s the deepest sense of “duality,”
Got-Spirit in Energy: Life!

Duality: Spirit in Matter formed by Energy
in order to complete,
It becomes the Eye of Got in a ring—
“Drehauge”—to turn itself.
And from Two arises
the “Three” we certainly all know
And which we call the Tri-unity as Gotos’ form . . .
It holds in itself the power of generation
according to the Energy and Will of Gotos
In eternal rhythmic action to fill the ring with light!

And so from “Three” grew “Four,”
primal-fire out of turning,

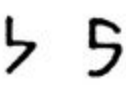
So that Gotos' Al might be completed
at the innermost levels in the "Fyrog". . .

And "Fyr" breaks forth from the turning anew
as a sprout of young becoming,
Becomes a "hook-cross" in the created-all—
in heaven and on earth . . .



The "Dra-gon" is its heraldic beast—
for it completes the "Three"
And knowingly acts by that "fyr,"
as Being eternally turns . . .

Out of Fyr grows "fem," five in the ring,
a woman in appearance,
The purpose is borne into action
through Spirit in Matter, to world-judgment . . .
In the rhythm of events the law in action is set aflame
And holds the universe together in the ring
with its symbol of right.

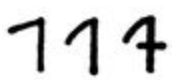


Hidden, like the charm of a woman,
the primordial phenomenon is ruled

By “fem,” the voice within your breast,
becoming and—passing away . . .

From “fem” develops “sex,” the power of generation, from Will into action!
Spirit, Energy and Matter
united twofold in Gotos’ odal-order . . .

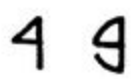
In fire, water, earth, air—
there the ancestors were to be found;
Gothania—from Teut’s family,
the Ases and the Wanes.
Thus Teut’s folk has borne the “Gotos-eye”
Since the beginning of time,
fully and completely into all eternity . . .



And if you ask for the “si-bi-la,”
the primordial word “sa-se,” seven,
The answer is: “Solar-law” is the love of Teut’s folk!
The Energy of Spirit sevenfold—
is the order of all Life!
Understand the deep meaning of this,
then, you will not live in vain!
Yet seven contains three and four!
Got has spoken through them.

And seven is the key number of human
ages of time . . .

In the course of time—in the course of all
things—sovereign rule bears
The rhythm of all cosmic phenomena in its
holy ring . . .
Effect unleashes cause, becomes new Life
once again
And yet this must in the end once more
give judgment . . .
Thus, with the number “eight,”
to the benefit of the pious
Wisdom and all knowledge
is taken up into “high safekeeping”. . .



The primordial word “ni-un,”
Spirit of being as the Mightiest in the
worlds
Is three-times-three the power of action,
creative knowledge holds good
In “nine” the whole universal form
is completed in a circle
As the Divinely final Highest Commandment
of the creation of Gotos’ rule

The “Nine Commandments”[1] *are* the Energy,
which fulfill Matter
According to the Will of the Spirit
in rhythmic phenomena with Gotos’ word!

The course of numbers now completed,
concluded in their turning
The Spirit has closed the circle
by its power with the
primordial word “cent.”
It moves for all eternity
in the path of the Midgard-serpent
Destroyed—it again becomes ready
for germination in His creative process.
Thus with “nine”
the divine universal phenomena
are completed,

With “cent” the realm of Hymir[e] begins,
for Got can not pass away!

Full of deep meaning “ten” conceals
the “thought of Heaven’s Got,”
Forms “Om” from the word of change “sal,”

the bright one[f] in a circle
It speaks through the “Irminsul,”
rings out in the sound of bells,
It is the blue flower of all fortune,
which keeps shoe and key dry . . .
In a word: The “heavenly-realm”

unlocks “ma” with a name
And always blesses
its beginning and end with “amen”. . .

1. See Wiligut’s “Nine Commandments of Gôt” on p. 79.

Thus with “ten” the Gotos’ number concludes
as the beginning of heaven’s space
And conceals the significance of this
in cosmic space,
in the Aithar up to a hundred . . .
From a hundred up to a Thousand—
then whatever is earthly is opened up . . .
Therefore man storms to heaven
with a driving force full of vehemence
But Got is time and Matter and Energy,
and Aithar’s space and time,
He therefore builds from a Thousand on toward
the future number of eternity!

Runic Exhortation

Primordial Runes whisper! Wonderfully they preserved epochs,
When Got as a Spirit spoke the sword of creation
to the ancestor Teut . . .
Many thousands of years passed in coming and in becoming,
Five ages of man are already counted by Irmin on this earth.
Runic signs originated from sculpture and pictography,
A testimony to Nordic culture, truly without equal!

They led the “Drehaug” in the course of victory
through the worlds
And today—without any difference
they serve as bearers of a primordial cult. . .
To be sure the signs changed as did the tribal names.
They bloomed only to pass away, as if ruined in the storm . . .
Only those remained which alone remained loyal to the Drehaug,
And still love what they mean:
Tri-Unity! Spirit-Energy and Matter!
To be sure their nature too changed in the mouths of all peoples,
Only Runes still whisper what is true on this earthy sphere . . .
The Runes whisper to our folk, for they possessed it first
And only forget their best possession after a long sleep of error . . .
Why is this? It had to be! Multi-tribal, long-separated
By the tower of Papilon, not a single measure was maintained . . .
And so Got was removed
from the world in which the Teutons live,
An excess of many kinds of Runes could provide no knowledge . . .

Matter itself became regent now,
Spirit-Energy became secondary.
Runes became spiritually silent,
a “treasure” without a language . . .
Numbers were silent inside, they became Matter of value
And Gotos’ world-plan decayed, as Teut had taught us once . . .
Demonic became the ancestral cult,
which had once been the most precious
Thing of Teutonic essence on earth,
by which we were always renewed,
They were desacralized into gods, high and noble ancestors,
From whom our folk originates: From the Ases and the Wanes!
Soon alien gods stood on the heights—in the meadows,

Where once stood Gotos’ kirk,[1] *honored* by noble women . . .
The honor of women fell into dust,
their honorable dress became sin,
Thus the light-filled Got

was scornfully stolen from the Teutonic child . . .
In hieroglyphics of an alien kind, decayed, corroded by disgrace,
One looks in vain for the Spirit of Got,
which was robbed, forgotten . . .
So at this time once again
Rune-Knowledge is pounding in our hearts,
It whispers and warns and calls us to duty with its pure mouth . . .
Once again honor your ancestors' Sal according to
loyal Nordic custom
Give honor to Got! Then his Spirit will live in your midst!

1. "church," from ON *kirkja.*

The Creative Spiral of the "World-Egg"!

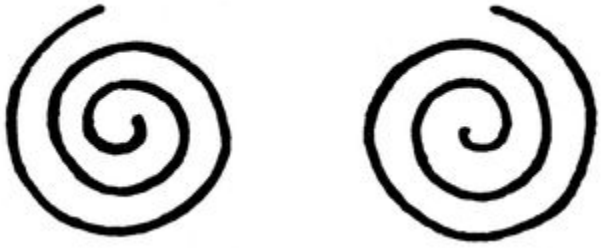
by Jarl Widar

[*Hagal* 11 (1934), Heft 9, pp. 4-7]

Primal law: "Above as below, below as above!"

Therefore in the middle there is a neutral force- (i.e., generational-) field!

Spirals are apparently "contrary" to each other in their rotations and despite this, form—connected at their longitudinal ends—a "unity" from an oppositional "dyad, duality . . ."

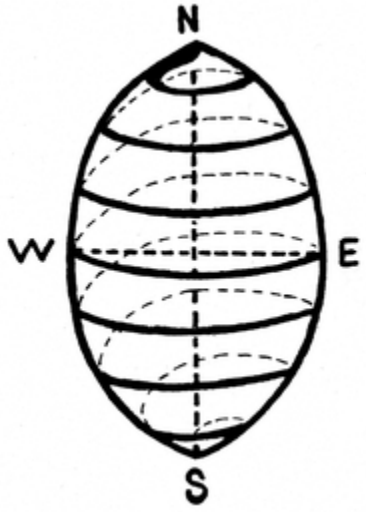


From the two spirals, each triply wound and connected by the generational plane (the middle-field), is developed the form of the two-ended pointed egg—the concept of the "World-Egg." (See the images of Christ in the Goldbach chapel and the altar in the church at Oberzell.)

Both points are connected by an axis which forms the *is*-rune or the number *ans* [one], while the egg-shell forms the *unity* of the two halves of the spiral—so from *two* comes *one* (*ans*).

As long as the spiral (snail-shell form) is being "built" it is unstable in its own duality. It becomes *stable* as soon as the two spirals form the "World-Egg" upon *unification* at the middle surface—this is the completion of the process of "turning into *ans* (one)."

In nature this process can be observed precisely in a "wedding" between two snails. However, since this "unification of Two into One" only occurs periodically at mating times it can be convincingly seen that the concept of "eternal generation" by means of division of the "World-Egg" is present in the technical aspects of this creative process, and there is only a harmonious union as One/*ans* on certain occasions so that the "vital drive" is preserved in the "whole."



We observe the same process, which is demonstrated here by the snail whose shells are to be found in massive deposits in all primeval limestone

formations of our earth, and we see this same process in the Al (cosmos) in the form of “spiral galaxies” . . . therefore:

CREATIVE PRINCIPLE:

Spiritual direction in Matter through Energy!

CREATIVE INFERENCE:

Eternal generation, and thus eternal Life and through this an eternal circulation, through constant “turning” of Life-forms in Matter is implied—from cause comes effect and from this the new cause is formed. From this ensues the law of the conservation of Energy, which again implies the “material circulator y-transformation”—that is, the concept of “eternal Life.”

FURTHER INFERENCES:

Both of the spirals of the “World-Egg” therefore possess two poles. In turning (rotation) these poles are connected as an axis. These are the poles —“Above-Below,” “Below-Above”—which are the World-Axis.

Both spirals are therefore in absolute balance within the “World-Egg” and so relative “inactivity itself.”

QUESTION:

What is the compelling reason for the rotation of the “cosmic bodies”?

From terrestrial life we recognize the aim in the two spirals: “eternal generation.”

And Got-spirituality?

CONCLUSIONS:

1. “Dying” is therefore a half-completion. Question: Where is the second part of the “spiral”?

2. The two poles of the spirals are the two “ends” (Above-Below, Below-Above) of the central axis. Which is the *beginning,* and which is the *end?*

3. A magnetic needle and the axis of the earth prove the earth is a self-contained “world-existence.” Why does the earth rotate to the East, to the sun-rise? A cosmic question which remains open!

4. I recognize that in the “spiral-unity” the “dyad” (duality) becomes a “unity” in humanity through “man and woman.”

Man “giving” and therefore “Above,” woman taking him, therefore receiving and so “Below.” And by means of this “unification to unity” (World-Egg) in generation . . .

Is, *ans* both an axis. This is the human being. And the earth as the World-Egg in the cosmos?

Answer: Whether human—whether earth—force is completed by means of the two spirals—an opposition in Matter as the cosmically applied quantum “Spirit” (Got) contains both spirals as *ans,* “unity,” World-Egg.

The balancing (generational) plane—is the equator as well as the neutralizing magnetic plane in opposition to the two pole-points for the Spirit-(Got-)force (electrical energy), which we indicate on a “magnetic needle” with + and -.

This “generational plane” is therefore a “true creational plane,” it is material from the Al, for us as humans this is the earth in its present form.

5. Are we humans answerable to “Got the Al” as the presumed temporal “highest forms of intelligence on this earth”?

Answer: “Yes!” Because our Mother Erda suffers when we act contrary to His creative will! We are moreover Nordic, i.e., polarized from above. We—as Got-seed—impregnate “Erda” according to the Will of Got . . . From this grew “fem”—law, right . . .

6. Two spirals, as the figure at the beginning of the article shows, each turning contrary to the other and when they are put together develop into *ans*, with the same “turning”. . . Therefore two electric (Got-force) currents, flowing into one another generate according to the length of their waves in the neutral central (magnetic) field! *SchickSal* [1] turning, transformation, new germination, Got-Spirit, eternal Life through Got-force, eternal youth in eternal circulation! This is generation—Got itself!

7. Three “turnings” from “Above.”

Three “turnings” from “Below”; between them the “middle” equals *seven!*

The “neutral” and, of course, generational field itself. What a depth and height is in this “spiraling number”. . .

8. The “self-contained double spiral,” which becomes the creative egg, the “unending eight,” the eternal motion, the Got-concept Al itself—therefore the “high, secret eight,” the self-contained original knowledge.

9. Completion is “Below,” the projection of the unity of the self-contained whole—the “Egg of the World,” or of “Creation.” Below is the turning of Spirit-Energy-Matter in the Al in accordance with the three-fold possibilities of form by means of its tri-unity.

For “Below” again becomes “Above” and back again . . . So this is “completion” in eternal circulation, which is Got itself.

1. *Schicksal*, “fate, destiny.”

10. “Nothing”—out of which the Will of Got-Al inexhaustibly renews itself in the concept of “turning transformation.” Immortal in Itself like the World-Egg, through the unending spiraling time, space and mass, Self-contained as the human mind is able to conceive of it, since we are only an “Aithar-Atom” of His Spirit-Energy-Matter.

Original Our Father

[handwritten document, dated 1934]

Vatar unsar der Du bist der Aithar
Gibor ist Hagal des Aithars und der Irda!
Gib uns Deinen Geist und Deine Kraft in Stoffe
Und frome unsere Skould also gleich dem Werdandi.
Dein Geist sei unser auch in Urd
Von Ewigkeit zu Ewigkeit—Om! (:Amen:)

Our Father who art the Aithar
Gibor is the hagal of Aithar and of Earth!
Give us Thy Spirit and Thy power in Matter
And from our Skould in harmony with Werdandi.
Thy Spirit be ours also in Urd
From eternity to eternity—Om! (:Amen:)

Zodiacal Signs and Constellations

by Jarl Widar

[from *Hagal* 12 (1935), Heft 4, pp. 56-58]

There is a DIFFERENCE BETWEEN the twelve zodiacal [*Tyr-Kreis*][1] signs and the twelve constellations of the ecliptic.

The twelve zodiacal signs are INVISIBLE ! They are measurements of an arc.

They are arrived at when the zodiac—assuming the beginning of spring as the point of division of the year—is divided into twelve zones of equal

size, which results in zones of 30° each!

The “face” of every “clock” even bears witness to the zodiac . . . of course, the number “12” comes exactly in the middle and so “Aries” begins at exactly 15° *between* the numbers 12 and 1, i.e., it is located at the first zone. For now we will not get into the reason for this.

In the most ancient times—most probably in the Atlantean cultural epoch—each of these zones of 30° had a very precise meaning as understood by Astro-Logy (:Star-Logic:).

As a result of the precession of the equinox the point for the beginning of Spring migrates from one zodiacal sign to another every 2, 160 years, and in this way the zodiacal constellation gets completely out of the zodiacal sign of the same name. The zodiacal constellations remain immutable in the firmament. The zodiacal signs migrate and thus determine the cosmic ages (Taurean Age, Arian Age, Piscean Age, etc.).

And since at the present moment the beginning of the zodiac is between the constellations of Pisces and Aquarius, the zodiacal sign Aries is therefore superimposed over the constellation of Pisces. The sign of Aries remains, however, 0-30°.

We recognize that the “face” of every clock[g] with its 12 numerals has a certain meaning which most people can’t even imagine.

1. *Tyr-Kreis* is an ariosophical rendering which Wiligut substitutes for the common word for “zodiac,” *Tierkreis.*

These 12 numerals, each with its special meaning, are also at the same time the indicators of the oldest written signs of the primordial history [*Ur-Geschichte*] of humanity.

The Chaldeans and Hebrews (Kabbalah) as well as the ancient Egyptians and Chinese possess these special “writing symbols,” which have great similarity with those of the Toltecs and Aztecs. And not only these written signs, but also the special signs for the zodiac are almost identical!

If we take a look at the latter we will find these two among the decorative images in Germanic cultural history and can include the old Germanic

written signs—the Runes—right along side of the linguistic groups already mentioned, whereupon we will find that these Runes are bewilderingly similar to these other written signs—and yet they are different: why? Because they are the original script of Aryan humanity and at the same time have to be the original script of the Atlantean culture.

In Atlantean times, then, these original Aryan Runes had a deep meaning by virtue of their logical ordering in the zodiacal signs, which was apparently lost as soon as their meaning was changed in an astrologically illogical way as a result of the variation brought on by the precession of the equinoxes.

From this presentation it is also clear that the runic writing signs have the cosmic vision of our primeval ancestors to thank for their origin—as was already set forth in the July and August 1934 issues of *Hagal*. So it was only after the demise of the Atlantean cultural epoch that the zodiacal signs and their written signs were transferred to the constellations of the elliptic. This caused that confusion of knowledge between the processes in the great solar year and those of a terrestrial year. This confusion is still fundamentally in operation today. But with this knowledge the oldest cultural documents known to us can be measured and—viewed not from the perspective of terrestrial years, but rather solar ones—these can lead us to correct knowledge of the ages.

Ought not a KEY also be discovered here whereby an attempt might be made for given points in time to adjust not only the great computations for the solar year, but also the purposeful cultic language and all its expressions, in accordance with current requirements? (Linguistic confusion.)

A comparative study of all the old languages and especially their linguistic roots must certainly be able to provide information about this!

Apparently we would have to bring ourselves to turn our attention to Astro-Logy which is needed as a key to many puzzles, and this is in order to verify how and in what way astronomical knowledge came to us out of the most distant antiquity and what documents concerning this knowledge our forefathers possessed. For it is obvious to speculate that by this means

we may gain access to knowledge about our ancestors which even in their times could not have been foreseen!

Finally, in order to pave the way for the possibility of comparison, those Rune-rows are herewith presented as they are revealed to us by the “talking head,” as soon as it is understood how to loosen its tongue.

Since in my opinion, with linguistic comparison of this kind, the various meanings from the ancient period would most probably have corresponded to the zodiacal signs—for the purpose of matching them up to the current precession relationships—such an effort would be extremely interesting! Certainly EVERY KIND OF RUNE may not be used for such comparative purposes, but only the so-called Ur-Aryan (Gothic) ones.

COMMENTARY BY THE EDITOR[1] ON “ZODIACAL SIGNS AND CONSTELLATIONS”

Whoever compares the statements contained in the Yule issue [of *Hagal*] with the specifications given here will run up against a few minor discrepancies. To explain these, note the following:

1. The name Wid-ar appears here for Aries [*Widder*], there for Sagittarius, which here bears the name Widi (Wili).

   In Eddic mythology Odin is avenged on the Fenris wolf by Widar, who ushers in the Wood-Age (*Landvidhi; vidh* means meadow [*Weide*], wood) in that unsown fields bear fruit. Wili is named

alongside We as Odhin's brother. According to the "Vafthrúdhnismál," Widar and Wali (who avenges Baldur on Hödur) rule over the sanctuary once Surtur's flames have gone out. He is also called Ali and is said to be the son of Odhin and Rind.

The names indicate an inner relationship between Wali-Wili-Widi-Widar. Common to them all is the W as a sign of turning [*Wending*] and the sign of the ego: I. Since A expresses unity, L life, D generation, and R rhythm, we will probably come closest to the psychological concepts hidden behind these names when we say: All this means:

Wali: Life's changing the ego toward unity. Wal is the freedom to choose [*Wahlfreiheit*] and at the same time the realm of the dead (Walhalla), the seat of the Einherjar.

Wili: Life's changing from one ego to another through the will of light.

Widi: Generational change from one ego to another through knowledge of the tree of life, i.e., of the organic nature of all changes.

Widar: The turning of the ego toward generating the rhythm of unity. His sign is the eagle [*Aar*], which hunts for fish among the rocky crags. He soars above solidity (rocks) and the rarified, fluid element of life (fish). He therefore also rules over the processes of growth. Unsown fields bear fruit for him.

1. Werner von Bülow.

2. With Saga the added Gibor-Rune has to be broken down into its component parts: S-I. In this way ᛋᚦ takes on the meaning sith (Nordic "late," German "since"). Of course, sith also means "custom" [*Sitte*], tradition, what has been good forever. Virgo is the

protectoress of custom and ancient tradition (Saga). However, as indicated in the Yule issue, Saga is also like Freyja [*Freia*], the monthly regent of Virgo. If Saga was seen as the equivalent of Aries [*Widder*] (i.e., Widar) this means that in the Wood-Age only Widar can reconstruct the Golden Age because he (Widar's shoe!) will restore pure custom.

3. On the number 25, 920 it should be noted that it makes up exactly 6% of the number of the Einherjar in the Edda ("Grímnismál") 432, 000 and so it is easy to remember. Since 6 (sexus) is also the number of generation, perhaps in this numeric relationship an indication can be seen, that the Einherjar (Herian's fighters, symbol: unicorn [*Einhorn*]) engender the Age and the Platonic Great-Year through the numbers 4 (leadership [*Führung*] and formation by fire), 3 (turning [*Drehung]* and light) and 2 (polar tension), which together yield the number 9 of renewal and perfection. Six is the number of eternal regeneration. In connection with and as a reflection of these numeric laws, marriage between brothers and sisters was practiced by both the Asiric and Wanic races, but after the sixth generation fresh blood had to be added. In this a numerical law is expressed for turning one Sun-Aom (Leo) into another.
4. If we look at the runes attributed to each sign perhaps some agreement can be seen with the usual astrological designation for each individual sign, as follows:

Aries, the fiery, forward thrusting ᛉI-rhythm, which is self-willed, wanting to put its head right through the wall.

Taurus♉, giver of germination (powers of formation) earthily tenacious.

Gemini ♊, force of salvation, tension in opposition, amusingly versatile.

Cancer ♋, return, decrease of days, damming up of sap, watery.

Leo ♌, highest solar power, fiery.

Virgo ♍, moral purity and maturity, calming the lusts (Bebelind) of the earth.

Libra [*Forsete's Scale*], Eve, ♎ autumnal equinox, lusty, stormy.

Scorpio ♏ I in transformation through generation, concentration of sap.

Sagittarius ♐ eager will, fire (warmth) striking inward.

Capricorn g , os-pert, *per aspera*,[1] increase of earthiness.

Aquarius ♒, hagal-kun-bar, birth of the holy family, the aquarian wave influences perception which corresponds to the air.

Pisces ♓, Solar-fire that generates the I-spark. Fish and water are the symbol of the powers of formation.

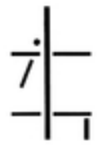
1. Lat. "through adversities."

Kalic Solution to an Inscription in the Church at Bergkirchen near Wittekindsberg

by Jarl Widar

[from *Hagal* 12 (1935), Heft 7, pp. 98-100]

ERWEG HIERIA WOL MEIN
LIEBER CHRIST
WOZU DIS HAVS ERBAVET IST.



1752

TRANSLATED INTO RUNES

ᚱᚠᚾᛋ : ᛯᛁᚱ·ᛅ : ᚠᛅᛚ : ᛘᚾ·ᚾ
ᛚᛁᛒᚱ : ᛚᚱ·ᛋᛏ
ᚠᛅᛚᚢᚢ : ᚦ·ᛋ : ᛯᛅᚢᛋ : ᚱᛒᛅᚢᛏ : ·ᛋᛏ·

THAT MEANS:

Ryta fyr eis gibor!
Hag-al is ryta is asa!
Fyr os laf myn eis is not!
Laf is halga-ryta: kaun ryt is suntyr!
Fa os kaun ur!
Thor is sun!
Hag-al asa ur sun!
Ryt barbar (biörk-bar) asa ur thor!
Is sun tyr!

TRANSLATED INTO MODERN ENGLISH:

Rhythmic fire of material being is holy!
Preserve the All-I, rhythm
The fire of spiritual-being is Life, my material-I holds Need (compulsion)!
The Life of the spiritual-I is hallowed rhythm:

Germination makes the “I” rhythmic by circulating light!

Fiery (Spirit) Being is germination in the primeval state [*Ur*] Thor’s (Wittekind’s)[1] being is light!
Preserve the Al of the *Usa-Ur*-light!
Rhythm holds spiritual Life through spiritual Life in the *Asa-Ur* : Thor (Wittekind)!
Light-“I” is light-circulation!

COMMENTARY BY THE EDITOR[2]

The kalic meaning of this inscription follows from its natural sense which here contains the reminder to weigh the purpose for which the house was built: “To serve the memory of Wittekind.” For what else is to be considered here if the inscription does not contain a hidden (kalic) sense which relates to Wittekind? Additionally, above the date there is a 1 with a line through it at the top, and this comes out of an inverted 4. For those who know, this sign contains the sentence: “Unity (of Life) has been lost, because leadership has been turned on its head.” If the purpose of the chapel is considered, then it is not hard to come to the conclusion that this sentence contains a protest against a false way of thinking that splits the unity of Life and against which Wittekind apparently put up resistance. This allows us to suppose that the inscription was intended to portray the doctrine that the author of the inscription thought was one which corresponded to the views of Wittekind.

This kalic solution, for which the one who decoded it is responsible,[3] will certainly cause many people to wonder, especially since nine whole sentences have been derived from eleven words. In number-symbolism, which is an essential component in the Germanic tradition, the number 11

(*ein-lif,* Anglo-Saxon *andleofan*) means Life in the Spirit through the power of the spark of Got, but in a creation which is stretched and divided into polar opposites (2 is the total of the digits of 11). The primal laws of creation are, however, expressed—as was actually shown in the Yule 1933 issue [of *Hagal*]—in the 9 basic numbers: 1-9. So if one wishes to find the lost unity once more, one may not stop at 11, but rather one has to refer back to the nine basic numbers.

1. = White-Child.

2. Werner von Bülow.

3. i.e., Karl Maria Wiligut.

It is conspicuous that in the beginning ER is twice represented by R, and W by F, and that the lengthening of E following I is dropped. About this it may be said that R means rhythm and is always numerically determined as such it is bound (E). In the second place a burning fire as well as an electric spark is a sign of a polar balance of two opposing forces (in electricity between anode and cathode) which can be expressed as doubled primeval-power by means of the UU or W. Here we should also refer to the later notice concerning *smet* and *slod* (poetry and expansion). Finally the lengthening E is just a misuse of our spelling rules and is linguistically superfluous.

For those who are not interested in taking a detour through the Runes, German words can be relied upon just as they are written. For with the "weighing," creation begins the plan only to be ended in "Is[t]"[1]—in true (spiritual) Being.

These notes should be enough for starters.

1. German *ist,* the present tense verb form meaning "it is"; in this case an allusion to the "state of existing," or "being" itself.

Maidenschaft[1] *in the Pre-Historic Aryo-Germanic Age*

by Jarl Widar

[from *Hagal* 12 (1935), Heft 8, pp. 118-21]

The institution of girls' schools developed out of the extremely ancient "Modranekht."[2] Since ancient times both sexes have struggled for superiority. In every place where the Aryans—or their descendants of the same blood, the Germanic folk—established political states, women have at once emerged as leaders as soon as the men were wiped out in the enormous struggles for the possession of land, and so women had to take over leadership of their tribes. Since the Atlantean Age this battle of the sexes has been distinctly recognizable and from those times the equality of women in the struggle for the survival of the Germanic peoples was crystallized in their culture. It was only when men were in the minority, due to their continual struggle—sometimes on the water (Vikings), sometimes on land—that women would lead the state. This is known to us right up to the historical periods in the ancient world. Actual political states led by women existed, like the Amazon empire in the south, only on a temporary basis in peace-time and were never very long-lasting. In hand-to-hand combat they were simply not capable of physically withstanding the attacking male troops of the neighboring peoples. So such women-led realms were always relatively quickly destroyed after a short existence. The Aryo-Germanic tribes nevertheless recognized the necessity of granting women their due equal social rights, because ultimately the fate of the women was deeply connected to that of the men in the struggle for survival among the Aryo-Germanic states which were just then forming.

In this way Germanic *Maidentum* [3] was developed along with its schools as we are able to find them in history until the arrival of the predominance of Christianity in our homeland. Their origins and lines of development can still be ascertained today as soon as the perspective of the investigation is refined in this respect. Throughout the whole of Aryo-Germanic history, from the time of the Atlantean culture until the predominance of Christianity, there was only one idea which was authoritative for all decisions of the counsels, whether male or female—and that was the

preservation of the purity of one's own race! Concepts such as inbreeding and incest, as Christendom developed them, were not yet present at this time. Because it had its origins in southern lands, Christianity was certainly justified in the establishment of these concepts, but it disastrously interfered in the history of the Nordic peoples with a misunderstanding of the latter's racial characteristics, as it imposed its concepts on them as leitmotifs. The highest principle of all Nordic people was always the preservation of the purity of their blood. This is quite clearly proven by customs from the pre-Christian past which were characteristic of all Aryo-Germanic folk. For example, in order to guarantee the highest racial purity and excellent characteristics of certain leading clans, such as those of the Ase- and Wane-families, marriage between brothers and sisters of their descendents was directly prescribed. In particular women were subjected to a special test in connection with their racial purity. This test culminated in the examination and testing of all organs important for procreation by specially qualified healers (both male and female) before the women were allowed to enter into marriage with racially pure men. The position and inner condition of these organs as well as the form of the clitoris was thought to be especially important.

1. "society of maidens."

2. Cf. the OE term *modraniht*, "night of the mothers" or "Mother-Night."

3. "maidendom."

So, for example, it came about that virgins who were chosen as BURGMAIDENS had to conform to special conditions. Of these chosen ones, it was preferred to take those who showed traces of hermaphroditism, in order on the one hand to ensure the limitation of their sexual activity, and on the other hand to prevent them from generating descendents. The organization of this corps of burgmaidens (*Berg-Maidenschaft*, whereby *"berg"* means "the concealed") clearly indicates clues in this direction when we look at its construction. The corps of maidens was organized in four groups, which are: The lowest group, the HEXAS [witches], had as their duty the care and preservation of the eternal flame and its kindling for purposes of signaling (by day with smoke, by night with a bright flame).

Fire was fetched from these women as a part of certain ceremonies or ritual customs (Ara-Ryta) for the lighting the hearth-fire of newly married couples. As a part of land-taking or new settlement ceremonies, or when perhaps the hearth-fire had gone out, fire was kindled from live coals from these eternal fires. The Hexas were initiated into herbology and the arts of animal-healing and served as animal-healers in some tribes and communities in addition to their service relevant to the fire.

The DRUDAS, however, provided service as “Wise Women.” They were counselors (in all affairs having to do with love and marriage) and midwives. Additionally, they provided service as healers of human beings. To this belonged not only knowledge of surgery, but also knowledge of herbs with the power to heal the human body. Therefore they had to have a considerable amount of knowledge about herbs at their disposal.

Those belonging to the third group, the WALAS, not only had to possess the knowledge of the previous two groups, but were also in charge of the *Maidenschaft* which was self-contained and lived separate from all other tribes. Additionally, they had the assignment of being counselors in all sorts of matters having to do with the well-being or suffering of the whole tribe. For this reason they had to have at their disposal meaningful historical data about the tribe and its individual clans, and had to know their characteristics by reason of this knowledge precisely. From this they drew logical conclusions as to how the tribe was to act in certain important events. Therefore from a knowledge of the history of the characteristics of the clans and a knowledge of the past of the tribe the concept of prophecy [*Hell-sehen*[1]] as well as necromancy [*Hel-sehen* [2]] was developed. It is therefore erroneous to believe that a kind of “sorcery” was connected to these concepts. Pure concrete knowledge of the past as well as a clear perception of the present situation led to the correct conclusion as to how it was necessary for the clan or tribe to act. Because women have an innately clear vision relating to what is important in life, the *Walas* very often saved heatedly agitated men from disadvantageous actions by means of emergency decisions.

1. *hell* = “light, bright”; *Hellsehen* = “clairvoyance.”

2. Hel is the underworld repository of the dead in Norse/Germanic cosmology, thus *Helsehen* would denote the ability to gaze into this realm (necromancy).

Finally, the ALBRUNAS, as the highest group of the *Maidenschaft*, were, like the Walas, counselors—however, they acted as such for the entire folk. The position of Albruna was naturally very desired. So only those women who possessed especially excellent spiritual qualities were called upon for this from within the ranks of the *Maidenschaft*.

From this presentation of the basic division of the *Maidenschaft* it is clear what a deep meaning the position of women had in past times. In the clan she was the protector and director of the honor of men as well as women. In the tribe she was the representative of high idealistic flights of thought and the kindler of enthusiasm for great aims in the interest of the tribe and folk.

In prehistoric times no trace of concepts such as original sin, or doubts as to whether women too had souls, was ever present in women of Aryo-Germanic blood. Closely connected to the cosmos, to the All and to God, and reflecting the rhythmic laws of these in her soul, she was the bearer of the whole of our tradition in our prehistoric past. It was with this understanding that the education of the female youth was designed. Basic to this was knowledge concerning the meaning of all the runic symbols, symbols which had their origin in the interconnections between cosmic and earthly life and which therefore formed a guide in the schools. Only after the inherited writing symbols were taken from our folk by means of a ban on runology and thus reading, writing and reckoning with Runes was banned, was the folk robbed of its ancient cultural property and made helpless and poor in spirit.

Out of these schools for maidens the female cloisterlife in Christianity was subsequently developed. Usually, this was naturally developed in locations where the heathens had previously had their places of education. Monasteries too followed from the old schools of healers and were further developed in locations where they had had been established. So in a certain sense Christianity renewed the ideas of these old schools, but changed them to serve the aims of their objectives. Certainly women had to fight for the recognition of their very souls right up into the Middle Ages. The idea of

original sin oppresses women even today and therefore among our contemporaries we obviously face the misunderstanding of the laws of eternal generation, of the rhythm of blossoming, being and passing away—on the way through the transformation called death—in order to enter into the unending circulation of the eternal rhythm of creation which the cosmos and the All kindly share out to all living beings.

The discussions presented here show in broad outlines the position of women in prehistoric times. Many basic details could not be mentioned due to a shortage of space. But nevertheless it can be seen from these discussions that the destiny of our folk was decided by the natural sensitivity of women and their inner fusion with the cosmos. For this reason woman will always have to be present—at least among our German folk—to rebel against coercive conceptions such as original sin, because they do not conform to the laws of primeval rhythm and probably could only come about wherever a strong base-line, rooted in the blood, is missing due to extensive race-mixing. It is then that strict external measures of the priesthood become necessary in order to restrain the beast in man to some extent.

Description of the Evolution of Humanity from the Secret Tradition of our Asa-Uana-Clan of Uiligotis

[SS document, 17 June 1936, marked read by H.H. (Heinrich Himmler).[1]]

Terrestrial humanity, the highest expression of creation in intelligence and mental power presently on the earth, breaks down into seven epochs, of which four have been completed, the fifth is present humanity, and the sixth and seventh form the ages of humanity yet to come.

Each of these evolutionary epochs which have occurred up to now were, according to the oral secret doctrine, brought about by an enormous world-

wide catastrophe culminated by unifications of our earth with one of the heavenly bodies attracted into its orbit.

During the millennia-long interregnum of time, the very few surviving remnants of the previous human epoch gradually began to forget all the cultural advances made up to the time as a result of the ice-age that came about in the wake of the cosmic catastrophe and they would often regress as far as cannibalism in the hard struggle for existence and for food and clothing. During these transitional times (ice-ages) the sparse remnants of humanity gradually accustomed themselves to the new living conditions. In the process, the remnants of humanity which remained on the earth assimilated with those who came “from heaven” (stars) to the “earth.” This assimilation brought about similar intelligences and thus established a new humanity which instituted new racial types. There were “first” men of these kind present everywhere at different points around the newly forming earth. This is also why there is almost always an “Adam” and “Eve” among all peoples of the earth, particular to their own race.

The secret tradition of the Wiligotis-clan Asa-Uanas is called the “Irminsaga” and it provides the following description of the seven epochs.

This saga was recorded on seven Runo-wooden tablets (of oak) in ancient Aryan linear script supplemented by images. These were, however, destroyed along with other family documents of a similar nature in 1848 when three houses belonging to the military retiree K. M. Wiligut were burned. (These houses in Ofen were being defended from Hungarian rebels by General Henzi, who was killed in the effort.)

1. The composition comes from the archival file for Wiligut/Weisthor, Bundesarchiv Potsdam NS 19/3671.

K. Wiligut could therefore only hand these traditions down orally to his descendants (always the oldest son), so that, for example, the question is unresolved as to how the traditions could have been successfully transmitted from one human epoch to another.

1ST HUMAN EPOCH:

“Aithar-beings,” found themselves in constant struggle with the “water-beings” taking shape in the same period. They were “sexless” and propagated themselves as Hymir-born [1]—in the beginning Kymir, later called Angles or Angels—by means of “the concentration of their will,” in order, at a later time, to gain “spiritual” union with the water-beings which were developing with the same mode of propagation. How this process could be explained in more detail is not addressed in the “Irminsaga” and without the Runo-tablets it remains inexplicable.

2ND HUMAN EPOCH:

After the great 1st Cosmic Catastrophe (the crash of a moon into the earth) there occurred an ice-age forming an “air-entity belt” around the earth. The remaining air- and water-entities “solidified” themselves while constantly struggling with each other, into so-called “bisexual Angles” (angels), which partly lived on the earth—but also partly lived in the water and could also fly. According to the Irminsaga they propagated themselves —partly by means of incipient mating of “homogeneous souls” among the air-and water-entities, and had already attained to the level of Got—i.e., creative consciousness. Consciousness was transmitted by means of a few survivors after their general destruction—these were called “beings of knowledge” [*Wissende*] from here on. They could be characterized as original-hermaphrodites.

1. Hymir: a giant from Eddic mythology. See “Gylfaginning,” ch. 17, and the “Hymiskvidha” in the *Poetic Edda.*

3RD HUMAN EPOCH:

The second human epoch had recently been destroyed by a fiery collision with a heavenly body followed by an ice-age. The remnants of the second epoch, who called themselves the “first humans” on earth after the previous Ka-Os,[1] developed after extremely heavy struggles with those who fell “from Hymil.”[2] These were ostensibly beings formed in a way similar to the new humans (battle with the titans and giants?). During this time their bodily structures completed their transition to being “singlesexed.” By their

wills they generated new entities of their kind in the manner of Aiyart. They could fly and partly lived in the water, partly on land and had three eyes. The third one supposedly in the middle of their foreheads. This third eye was probably inherited as a result of their mating with the ones who came “from Hymil.” The remnants of the “earth-men” remained as “dwarves and cave-dwellers.” Still others would have become “giants,” who were more similar to the ones who came “from Hymil.” A few of them also had relations with animals and generated terrible “beast-men.” Thus originated “satyrs, fauns, centaurs and bull-men,” which were in constant struggle with the remaining well-formed humans.[3] This third humanity, however, was destroyed by a collision with a “fiery ball from Hymil”—only a portion were able to flee to the “dwarves” in the caves.

4TH HUMAN EPOCH:

The remnants of the third epoch of humanity underwent the same cultural regression in their struggle for existence as had the earlier epochs of intelligent beings. After a gradual adjustment to the new living conditions on earth this humanity fought its way up to a level of culture, which is characterized as the Uana-culture according to the secret doctrine of the “wise Irmins” (also of the later Armanendom).

In this epoch comes about great knowledge of astrology, which has been transmitted to us through the secret sciences. There were 2 main races: red-skins and moors . . .

Besides these there were those with white hair and red eyes—albinos—who had great longevity, but who were not very numerous. They are said to have invented pictographs, and together with the red-skins to have originated the Runo-script. But all three main races fiercely fought against the “beast-men”—who mainly mated with the moors. Toward the end of the 4th human epoch the third eye began to disappear. Only the “Uana” would have still had one, and these would have been especially intelligent.

1. Ka-Os (= ᚴᚨ): a word-play with Greek χαως.

2. Cf. the Old Norse giant Hymir. Hymil is here a play on modern German *Himmel,* “sky, heaven.”

3. See the theories of Lanz von Liebenfels.

The 4th humanity was destroyed by a subsequent collapse of a moon, which the Uana called “dress” [*Kleid*], and which had “illuminated” the earth together with the Su(o)n for a long time. But they were able to prepare themselves for this for many centuries, as they saw the event coming . . . These are the men who built giant caves in the mountains as a refuge, and who built the great passage-way systems (catacombs) in the hills in order to save themselves. They also made the “Denkstan” (monuments) so that—when their future descendants see them—the “history of the Uana” can be known . . . and that Got can be known, who is the “Hari of al.” And thus the 4th humanity perished. There followed the

5TH HUMAN EPOCH:

The period of transition from the 4th to the 5th epoch lasted for millennia!

Few humans survived despite the possibilities for fleeing into the interior spaces of the earth—everywhere where the earth held “fast,” ostensibly only one couple remained . . . And since they were together, cut off from any news, they thought they were the only ones . . .

But from the moon [*Kleid*] there descended once more human beings with their enormous remnants (see Jacob’s Ladder!). They called themselves Asa and had a significantly longer life-span than the Uana. And they oppressed the Uana and robbed them of their women, because they had saved none of their own. The earth once more turned green, the sky blue, the water bright, and Got-Hari’s eye—the sun—once more shone through the clouds and Ka-Os diminished . . .

And now gradually they began not having to kill each other in order to eat, because there were also animals, plants and moss . . . And the “wise” once more dispensed their “wisdom” and organized the clans . . . And the Asa established “Eden” with the Uana in Asgard and the “Asa” no longer

fought the “Uana,” for Freyr and Faja became one and became Ymir and Freyr and Fraya . . . And the earth swung out and the Asa-Uana children migrated out upon the Atta-lant and wrote their history and even gave the word to the “wise” in support, so they would never forget, how Got created humanity . . .

And the “wise” spoke and “Weiskunig’s” advisor spoke to the folk of “Teut”—the great one, who spoke the Runo—the word from Got, and announced when the run of terrestrial Got-man would be completed: Yet to come are the 6th and 7th holy humanity . . .

And they returned together homeward to the eye of Gôt, to the Su(on), which is eternal from Ur through Ru to Ur, as the history of humanity proves! Got grant it!

FOR THE AUTHENTICITY OF THE TRADITION:

Note: The last part—the 5th epoch—is almost word for word an identical representation of an oral report taken from the retired military officer K. Wiligut who died in his 89th year (1883).

The Halgarita Charms

These mantra-like verbal charms have been gleaned from the archival material left behind by Wiligut. They were meant to be used as ritual chants to awaken ancestral memory and facilitate the breakthrough of the wisdom of the Irminist faith. In many respects they defy translation or comprehensive interpretation. This is how they were no doubt intended. The language of the sayings is a mixture of modern German (with dialectic variants and orthographical oddities), Old High German, Old Norse, Gothic (and Gothic grammatical features), and words and phrases in the special language created by Guido von List, along with a variety of words from other languages.

Notes have been provided where clear interpretations are possible, or where curiosities present themselves. The numbers, when present, refer to archival designations in the original manuscripts. The sporadic punctuation of the original documents has been left intact. The sayings appear to have been transcribed in the years 1928-29.

6. KALAOS OF THE CHALDEANS

kalao albrune[1]
kala kosme
kala gotai
kala utai

13. BOSO CARVED RUNES

Boso fraete (wraete) Runa[2]

23. THIAZZI CHARM

Thiazzi kargai megog maya,
Runa gotai magog Suna.[3]

24. ORIGIN OF THE CELTS

Kalai keltai uröd mai
Kalai gotai ritur sun
Kalai noreländ ritai got
Kalai kymri wendai not

25. COSMIC ALCHEMY

Sal a Sal
laf a laf
wigun fyrmal[4]

26. BRENNUS CHARM

Brennus tre, Brennus notri
Brennus gothai, Brennus mortri.

27. SANTUR CHARM

Sunur saga santur tvo
Sintyr peri fuir sprueh
Wiligoti haga tharn
Halga fuir santur tvo

28. HARZ CHARM

Harai sunwendt
Haray sunhel
Salang sun
Harai Brokund
Baltarai wundt.

36. GOTAI CHARM

Gotai Gotis
Gotayr Gotais
Gotos Godis
Godais Gotiis

41. FIRE CHARM

Fenrüs fuiro frause sunai[5]
Trii fyrai sana ans
zwo tri fyr zena
Niull fana niull ans

44. Wiligotos Charm

Sulefad saga salrfut tatr
Wotara fuirt Wiligotos
Wetari flotr sulefad utr
Wiligotis salfar salefat lar

47. BOSO'S DESCENDANTS

Boso fraete Runa Ata, Runatal tat'r Odhinns Boso,

Mata Maya fraete Mani, Flodai fraete tithar Grodo.[6]

54. CREATION OF LIGHT

ok hele sprukh ta ara sun
lukh aukh un aukh bem Asasun
sao fuyr ter Salang lauff sayn baan
sayn lewen umb ten Sun Ara an
sao funkt daromb tar sayn korun
Gothara stat up ten nayen Sun
ti zwiehet wart-te Hele-fraw
nun lekth gullimborsti up te saw—
ter zwiespalt stat ti zwieträekht prun
Ays Hele waikt Gothar te Sun! [7]

60. TEUT-BLESSING

Taito runai asa tait
Gibor stanar wendai ur
Teutopurgai sunwendstan
Gibor runai godai tait [8]

66. KYMBRIC CHARM

Kymbra monti hailloh sun
Kymbra talai hailloh urdh[9]

68. WAY TO THE MOTHERS

Maya faeki kloig, Kat ar sunur fraeg,
Kat ar Mani Sunur, Mani kat ar pertisur
Maya faeki kloig.

77. HAILAND CHARM

Hailand hagelaind heliand
Helisuntei helisprant.

79. GOTHARI CHARM

Helli krotti Gothari!
Ilp oks un oksen Arahari
Wiligoti ok Kelta!
Un spranga Ur

Un ganga Ur
Sun leif Gothari!

127. TYR-SAL-ANGE CHARM

Tyr sal ange, sal lange fyr,
Hueb i bar björk uroad fuir [10]

142. MERSEBURG CHARM

Phal ende Wodan
vuoren zi holza
da wart demo Balders
volen sin vuos birenkit
thu biguolen sinthgunt
sunna era suistir
thu biguolen Frua
volla era suistir
thu biguolen Wodan
so he wola conda
sose benrenki
sose bluotrenki
sose lidvrenki
ben zi bena
bluot zi bluoda
lid zi geliden
sose gelimida sin[11]

179. EYLIMI CHARM

Eylimi—ai li mi
leka far
jarimi ia mi
lejka jar [12]

218. WILIGOTO CHARM

Ur fruese Ru
Wiligoto sal ange laf

Sun wendai wilistan
Gotharai logoi (lokoi) straf.

281. MATARA FYRSTAN CHARM

Matara fyrstan asa Far
Arvana salur ogoi
Fyrkata salur Matharar
Arvana satur logoi

410. O MANI PATME SUM [13]

O mani patme sum
Alfatur[14] og helium

418. WOTANISM CHARM

Wotara tot gotari war,
Gothari shyn gotara sun
Uilgothos sprunk giboraltar
Uilgothis sun gotseben brun.[15]

718. FRANCO-CELTIC CHARM

Sunai suni sunawendt
Halgaryta asasun
Suni sunai lokestan
Ghibi hribar gordifan

1012. GOTHIC-KYMBRIAN RUNE-BLESSING

asta kembra kymbraie
taraisk thursai gotaie [16]

1111. MAYA WYNELÄNDIS CHARM

Saleafad treaugt selafot watr
Selafat sunr salefut matr

1119. TATVA CHARM

Flodo urai saexai ans,
Sunai, manai, maja, lans,

Irdai, jupon, kak, elans.

1211. FEMBLUEM CHARM

Fembluem rudt lant ten true,
tue esse tue gege,
Femlant ruotrikht ten wurt
sein true hant sein true ukort.

1218. SAXO RUNA TATR

torasa sun tyr asator [17]
Guothora slang storasa ruol

1222. KYMBRI AND TEUTONES CHARM

Tirus Turis Taros Tyr
Zenas Zonis Ziuos Vyr [18]

1319. BALDUR CHARM

Baldur Baltar Belial
Salur (n) Uiligot sunas Baal
Sunfuir fyrsal
Paradair galata[19]

1818. CRUCIFIED SERPENT

gekruiste slang, gekruiste hant [20]
Gothari ger, Gothara lant.

1913. GOTHIC BALDUR CHARM

Pruntur prantai Brennus ans,
Brontax braida Wilis ans.

6119. KING FRODE'S MARRIAGE-LAW

Kunig Frode salaf al fena
Fridleif sun ai jotunlant
Pruk tuo Frauja Fenja Menja
Gull ajd bluet Walkyrja stant

Grotto lued ai Frodi fluekh

Grotto lued ai Frodi spruekh[21]

HERALDIC CHARM OF THE WISE-KING

Treve Korune, treve Pergh
treve Asa, treve Zwergh
treve Jötun, treve Mar
Aes treve Weis Kunig
trev Lew, rout Ar.

BAPHOMET CHARM

Draugs godiu obi
Adlar obi Dreaugs
Bafomatli sun Lew ans

Sun luecht Bafomatli dvo[22]

NOTES TO THE HALGARITA CHARMS

1 On the word “albruna,” see Wiligut’s article “*Maidenschaft* in the Pre-Historic Aryo-Germanic Age” in this book. Albruna is also found as the name of a seeress in chapter 8 of the *Germania* by Tacitus (1st century C.E.).

2 This is taken from an older runic inscription, the bow fibula of Freilaubersheim, which reads *Boso wraet runa: thik Dathina golida* : “Boso wrote the rune, Dathina greeted you.” This inscription dates from around 575 C . E ., and is now found in the Altertumsmuseum in Mainz.

3 Thiazzi is the name of a giant found in skaldic poetry and in the *Prose Edda* of Snorri Sturluson (13th century C.E.). *Runa,* an archaic form of the word “rune,” is found here and in other places in the Halgarita Charms. The name “magog” appears, which is important as a symbol in Freemasonry.

4 Both the words “sal” and “laf” are important in the special heraldic language of Guido von List. “Sal” indicates “holiness,” while “laf ” means “life.”

5 “Fenrüs” may be a reference to the cosmic wolf of Norse mythology: *Fenrir,* the genitive form of which is *Fenris.*

6 This charm is curious for its inclusion of words from Halgarita Charm No. 13, and the name Boso again, along with a mangled reference to the title of a part of the ON poem “Hávamál”: *Rúnatal thattr Ódhins* (“the Story of Odin’s Runic Listing”).

7 This charm may make reference to Asason(r) = Son of the *Æsir* = Thorr, and certainly to the boar of the Vanic God Freyr = Gullinborsti = “Golden-Bristle.”

8 Here there are probable references to the Detmold region: the Teutoburger Wald, and to the *Sonnenwendstein* (the altar in the Externsteine sanctuary). Gibor is the Listian name of the G-Rune.

9 Kymbra is an obvious reference to the tribe of the Cimbri. This tribe, along with the Teutones, migrated from Jutland into the south of Europe around 120 B . C . E . Urdh is a clear reference to Urdhr, one of the Norns.

10 Tyr refers to the name of a Norse God. *Björk* is Icelandic (and Old Norse) for “birch,” but it is not the traditional ON name of the B-Rune, which is *bjarkan.*

11 This incantation is in Old High German, and is translated in full in *The Galdrabók*, pp. 110-11.

12 Eylimi is a figure from Old Norse heroic mythology. He is the father of the mother of the hero Sigurd.

13 This is obviously based on the Sanskrit mantra used in Tibetan Buddhism which is usually transliterated *Om mani padme Hum*: “*Om* - jewel in the lotus - *Hum!”*

14 “Alfatur” = ON Alfödr or Alfadir = “All-Father.”

15 This mantra is conspicuous for its use of the word “giboraltar,” about which Guido von List made so much (see *The Secret of the Runes*, pp. 65-66).

16 “Thursai” would appear to be a reference to the “giants,” or *thursar,* of Norse mythology. Again there is mention of the Cimbri.

17 “Asator” = Asathor = Thorr (of the *Æsir*).

18 Here appear the Norse and Old High German forms of the name of the Germanic God of Law: Tyr and Ziu, respectively.

19 This mantra is interesting because Wiligut, in addition to referring to the Norse god Baldur, uses two Semitic names of entities: Belial (“the demon of worthlessness”) and Baal (“the [pagan] Lord”).

20 The words “gekruiste slang, gekruiste hant” apparently mean “crucified serpent, crucified hand.”

21 This mantra is conspicuous for its use of figures from Old Norse mythology: King Frodi (a mythic king of Denmark whose reign was known for peace and prosperity), Fenja and Menja (two giantesses who ground gold for King Frodi at a mill named Grotti, see “The Lay of Grotti” in the *Poetic Edda*) and *Valkyrja* (valkyrie, “chooser of the slain”). It also uses the Gothic word for “lord,” *Frauja.* Additionally, it makes use of a version of the Listian formula “alaf sal fena,” which means: “All hail to the one conscious of generation.”

22 Baphomet was the name given to the “devil” which was supposedly worshipped by the Knights Templar. The name is most likely an Old French garbling of the name “Mahomet” (Mohammed).

Gotos-Kalanda

Wiligut prepared and privately published the *Gotos-Kalanda* in a tasteful booklet format and distributed it to a small circle of friends at Christmas, 1937. This rare artifact is not typically included in the bibliography of Wiligut’s published ouvre. It does, however, deserve attention when considering his work as a whole.

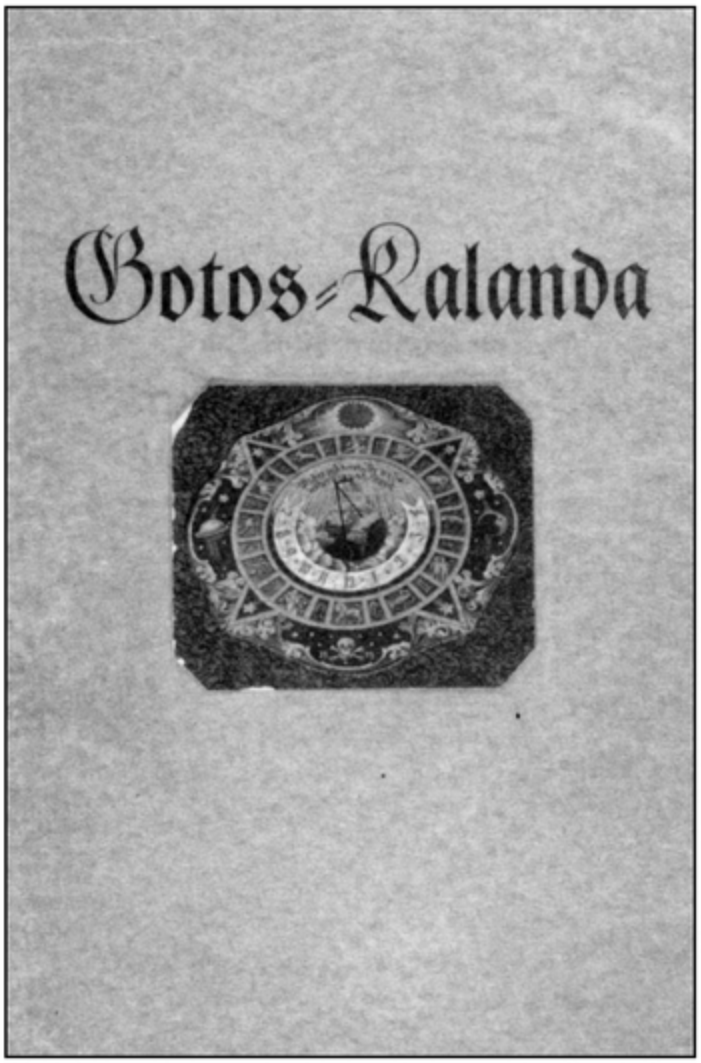
Structurally, the poem is based on the yearly course of months interwoven with a certain view of natural cycles in the context of Wiligut’s Got-mythology. The individual months are referred to by German pagan names that had been revived in certain *völkisch* circles. Some of these can be traced back to the “barbarian names” still in use during the ninth-century

reign of Charlemagne. Wiligut's text can be compared to the discussion of the months found in Guido von List's *Die Religion der Ario-Germanen* (The Religion of the Aryo-Germanic Folk [Rûna-Raven, 2005], pp. 13- 18), and the ideas and use of language in the *Gotos-Kalanda* also indicate von List's influence. But Wiligut's poem provides an original insight into his view of the cycles of time.

What marks Wiligut's ideas as unique is his consistent understanding of events within his own Got-mythology. He avoids references to traditional Germanic myth, with its gods and goddesses, and instead remains committed to a more abstract and monotheistic cosmology. This was also reminiscent of von List, whose own work features the "Twelve Gods" who evolved from the "One-God."

Wiligut's esoteric use of folk etymology and word-divisions is also characteristic of the ariosophic genre. In addition to the peculiar punctuation and stylized emphasis on certain words (indicated in the original by quotation marks, and in the translation with italics), Wiligut's poem contains certain nuances that are impossible to translate. For example, the text concludes with the lines:

> *Darum ist We-Ende Anfang nur*
> *Von Gotos Wesen "Ur-nat-ur."*
>
> Therefore a turning-point is only a beginning
> Of Gotos' essence *primordial nature.*



The cover of Wiligut's original edition of the *Gotos-Kalanda*, a small booklet of mystical poems given to friends at Christmas, 1937.

The compound construction *We-Ende*, must be read in context as *Wende*, "turning-point." But the peculiar spelling points to *Weh-Ende*—the end of pain or woe—the final resting point at the end of a cycle. This is followed by a new beginning within the eternal being of the Gotos, further defined by the enigmatic formula: *ur-nat-ur*. This must be interpreted as a nonstandard spelling of the word *Urnatur,* "primordial nature." The idiosyncratic division of the formula is an esoteric reference to the "primordially (*ur*)-non (*nat*)-primordial (*ur*)"—a concept charged with both the positive and negative poles of being.

The *Gotos-Kalanda* has appeared in English once before, translated by Markus Wolff, Gerhard [Kadmon], and Michael Moynihan, and published as a small booklet (Vienna: Aorta, 1992). The version below has been newly revised by Michael Moynihan.

Gotos-Kalanda

HARTUNG (January)

Love is in Creation’s reign,
His law in all *Being*
It is by Got—for us selected—
His Creation’s well-seasoned wine…

May it as ever begin anew
The measure of man, the yearly cycle,
Love knows no *sense of restraint*—
It is of Got—his song of praise!

HORNUNG (February)

The moon’s night—most secret weaving—
Love without space and time—
Got sank His life into you,
And with it *immortality*!

Why make haste to kiss
When the moon’s crescent rests?

Even if all *must die,*
Love has always conquered anew!

LENZING (March)

Youth calls the strong urges
Spring, when it embraces itself,
And *eternally young* Love
Presses, pounding, into the souls—

When the soul's Gotos Faith:
Love, reaches for the stars
And Love, like the dove,
Roves through the aether's blue.—

Love, *Love,*— alas only Love
Breathes field and forest and meadow
It knows in such a creative urge
Only Got in his greatness!

OSTERMOND (April)

May you all be fooled by many Gods—
He who, in Love, trusts in Got,
Can hold out through all storms,
For *Love is the bride.*

True Love endures,
Whatever the weather may be.—

And only he is *volatile,*
Who *delays* the fair month of May…

WONNEMOND (May)

May’s blooming—May’s fount
Wonders of this eternity—
Light of all the world’s suns
And full of Gotos’ bliss

And not even the highest knowledge—
No wondrous songs—
Can miss May’s blooming,—
The *sun’s gold* of this creation!

With the strong arms of procreation
Around woman’s slender body,
Full of the glow, the warmth of life,
They find themselves there, man and wife—

Twofold unites itself the will of creation,
Spatially beautiful—united into *One,*
As only Got can still the flames,
That joined together in the flood…

May’s beauty—May’s becoming—
What is time and what is space?
The Will of Gotos here on Earth
Remains mankind’s most lovely dream…

BRACHMOND (June)

June poses the anxious question:
Love!—Wonder-Gotos,—*Being*—
Timidly stirs the lament:
Are you eternal? Are you *mine* ?

And a wonderful stirring
Creation’s holy deeds do feel
The spirit of Gotos in strength and blessing
Must rest in *high knowledge*…

HEUMOND (July)

In creation, desire glows
Wondrous and full of consolation…
How should fulfillment come
From worried tears of Love?

Becoming is what the Al called itself—
Beginning here in eternity—
Eternally it burns, as it has always burnt:
Man’s lot calls it *space and time.*

ERNTING (August)

August-os, cleverest of all moons—
That now reveals the thorns—
O now you know, what was not worthwhile
What the *Love* does *not* fulfill!

Hot light glows amid the aether
Everywhere in the Al, in Being,
Man's lot,—sooner or later,—
Always adapts to the cycle.

What are the frightened dreams of man,
Life's fire and blessedness ?:
They are only bits of foam from Gotos' Sea
On the shore of *eternity*…

Full of secrets is the fertilization—
Symbol of this whole world
And those as well, who sought Got,
They stand on *Nothing*, on the *I*…

SCHEIDING (September)

The tree, theI—bears now the weight,—
The fruits of its procreating womb
And are like he—full or empty—
Like his Love, great and small.

And these fruits, they show
To us all Love's deep sense:
The reign of procreation, essence, circulation
Always leading us to Gotos' spirit…

And Gotos' spirit, *truth's love*
Stands above Al, the entire world,
It rules this Al and its urges
It is He, the one who upholds true loyalty!

GILBHART (October)

October calls itself the earthly measure
Of man’s deeds and man’s appearance,
The blood rushes, it rushes *forgotten*—
Only Love is of Got alone—

Where dwell time and space—those two?
Fleeting, for it is man’s mind!
Only Gotos’ Love may endure it,
That *fleeting* I am in *Him*!

NEBELUNG (November)

The dark that shatters souls,
The *I* knows not such dark!
Around me is Got, in me Al-one,
The *dread* I leave to *matter*.

Got is Love: clear and light,
Everything becomes quick, even in *matter.*
Wherever Being and Love glow through it,
There the *dark* must swiftly flee.

JULMOND (December)

The twelfths are of space and time
A passing measure of eternity
Only Got Al-one

Is threefold Being,
Weaving itself as light
Into existence!

Therefore a turning-point is only a beginning Of Gotos' essence *primordial nature*.

—Julmond 1937, K. M. Wiligut

APPENDIX A

Introduction

by Erik Gustafson

[from *Hagal* 11 (1934), Heft 7, pp. 1-4]

With today's issue our journal is entering into a new phase which is of special importance for the efforts of the Edda Society.

Up until now this has proceeded from the writings of Guido von List and Rudolf John Gorsleben and the sources used by these two men. These sources were taken up carefully by List because he characterized his books as being the result of his own investigations and "Runevision," and it was his bias to consider most of the sources correct; yet he was often unable to completely avoid the judgment of "exact science," which rejected List as a "would-be scholar and speculative character."

The written sources of the Nordic past, the *Eddas* and sagas, and so on, were in this view thought to be evidence of a high-point in Germanic culture, and not what they actually are (as painful as it might appear): evidence of a time of decadence already clouded by non-Germanic elements.

We now know that List did not envision his knowledge out of the Runes during his blindness, but rather that he honestly, and to the best of his knowledge, combined the tradition of several families into one unified form of Germanic religion, science and constitutional law in the wisest sense. We know that the majority of his work is good and faultless, but that he also represented some things in a faulty manner and that especially his Wotanic attitude is incorrect. We know also that despite many errors his work was not in vain, in spite of its complete rejection by the "exact" sciences, which do not themselves know how materialistically they think and act. Wide circles of our German folk, both inside and outside the truncated borders of

our *Reich,* in whom the voice of the blood still spoke, were set free from the fetters laid upon us by a doctrine of faith foreign to our kind, along with the exploitation of a need for transcendence in order to establish and consolidate their purely materialistic, temporal world-domination. His courageous advance motivated other representatives of the tradition to communicate their knowledge to us so that today, in the building up of the Third Reich anew, we can lead segments of our Folk in the ways of our Germanic forebears, as there are those who find no satisfaction and no peace in the religious doctrines and churches which still dominate today.

Indeed, there is, among us as well, a *tradition*. That it never occurred to us that we too could have had a tradition is just proof of how much, and how deeply, we were chloroformed—even as the academic sciences grant the idea of a tradition to Eskimos, Hottentots, Indians and other “ savages, ” and use them for their research. Certainly we too have a tradition. There are good reasons as to why it was, and is, not well-known. It had to be kept secret for the safety of the bodies and souls of the transmitters of the tradition and for the secure transmission of the store of knowledge to be handed down in order that it not fall victim to the stake, dagger, poison, or the madhouse. An untold number of those with this knowledge fell victim to those circumstances because it was known who they were, and what valuable treasure they possessed. The tradition was handed down in various ways. It was transmitted orally from father to son, but was also set down in writing; however, in this case only in such a way that only those with knowledge, and who possessed the key, could read the true content of the writing. Moreover, the key was not lost, as List felt compelled to say for various reasons, but rather it is still available and is being loyally preserved. The reason why all of this store of knowledge given to List and his school is for the most part otherwise unknown, is because he believed he was only allowed to offer the knowledge in a cautious and veiled manner.

From this issue forward, *Hagal* will be based on the knowledge of a transmitter of the tradition who gives and will give us, in fragments, whatever part of his knowledge may be given today. With this there arises a serious duty for readers of our journal. According to the old tradition, knowledge may not be passed to anyone in a ready-to-use form, finished and pre-digested. Rather the knowledge is passed in a form which forces the recipient to do his own work. Success depends on whether the student can

really do anything with the store of knowledge or not, and whether he is ready to enter into higher levels.

> Note: In the understanding of the original Irmin-faith, the late period of Germanic culture, as we meet with it in the Nordic tradition, indicates a period of decadence as it is at this time that strong non-Germanic influences, partly racial and partly of an ecclesiastical kind, are made evident. A very good picture of this is given in the book *Mitgards Untergang* by Dr. Bernhard Kummer (Leipzig: Pfeiffer, 1927).

We can not emphasize strongly enough that runology has to be comprehended in a purely spiritual sense and that we reject most emphatically any connection with materialistic, magical and occult ideas, views, desires and actions because undertakings of this kind stand in the most extreme opposition to the pure original doctrine, and so in this respect damage is done to believers with this erroneous use of runology—damage for which those who have undertaken such actions must be responsible.

Now it may be that perhaps one reader or another will have the opportunity to compare that which we are presenting with the living tradition of a person of knowledge secretly living in your local area, and that deviations of a greater or lesser magnitude will be encountered. This is to be expected and is unavoidable as things stand. If such is the case we ask you to let us know so that either the informant of the reader can confer with our man of knowledge through our mediation, or give him the opportunity to express himself on the matter. Only through such exchanges of views can the old kernel be found once more—that is, where it has not been preserved intact in the tradition. This is an assignment which we are herewith expressly giving to our readers.

There is one additional thing which we request you to strictly observe. We are not revealing the name of our man of knowledge. Attempts to approach him based on curiosity or sensationalism are pointless. Whoever is not sincerely involved, who only casually participates and can only casually involve his person and all his personal affairs in such matters, has nothing to gain from us. We can gladly do without him. We promote the principle that was the authority for the election of the nobility among our forebears:

First your Folk,
Then your clan,
Finally yourself!

APPENDIX B

The Cosmos in the Conception of our Ancestors

Gabriele Dechend

[from *Hagal* 12 (1935), Heft 4, pp. 51-53]

Fig. 1

According to ancient tradition the graphic representation of the cosmos among our forebears was such that they thought of the Spirit as rotating vertically and Matter as rotating horizontally. (Fig. 1) This concept was a basic motif in all primordial religions and represents the so-called "Mysterium of Supreme Knowledge."

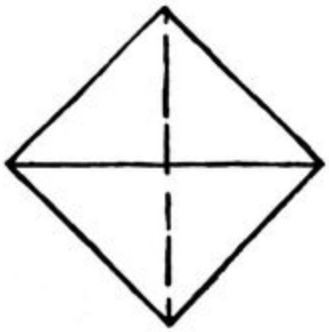


Fig. 2

As a result of this vertical and horizontal rotation of Spirit and Matter, two planes appear, seen schematically, to be superimposed on each other vertically: the Planes of Spirit and Matter. If the outermost points of the two planes are connected, there results the image of two triangles, one above and one below. These form the basis of all "Knowledge." In them is contained the deepest knowledge concerning "Got" and "Al." (Fig. 2)

The Christian Church also took over this symbol, but they divided it into something "heavenly" and "earthly." In this way they robbed it of its meaning and most significant context. In this they robbed—and did so quite intentionally, in order to be able to better control people—Northern Man of his basic knowledge that the "Got-ly" and "Earthly" are an indivisible *unity,* from which we alone can solve the final riddles of the cosmos (Got, Al). Already in the oldest churches the two triangles appear divided, known as the heavenly "Goteye" and the Earthly "*Man* on the cross" of the terrestrial. (See Fig. 3) But the astoundingly deep meaning of these two diagrams can only be revealed by their "unity." (See Fig. 7) this will be demonstrated in a future explanation. (See also *Hagal* 7, 8, 9 [1934])

Fig. 3

In Wotanism the two triangles also already appear divided, which is clarified once we understand that the *Edda,* which transmitted the Wotan-cult to us, was recorded at a time when Christianity had already penetrated into German territory.

Fig. 4

The upper triangle represents Spirit becoming conscious in Matter, and this actually by means of the addition of the current of Energy. (Fig. 4) The lower triangle becomes the image of the “crucified,” or in the Wotan-cult that of “Odhin hanging on the World-Tree.” (See Fig. 3)

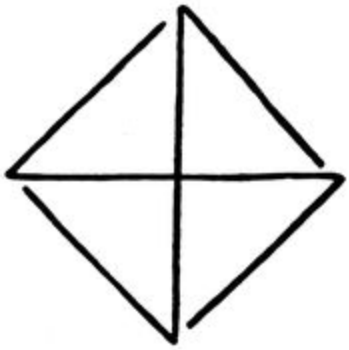


Fig. 5

If we now superimpose the two triangles over each other, the cosmic image of the “ Vyrfos ” (Fig. 5) emerges. Where the spiritual ray intersects the Energy-Matter Plane —common to both triangles— consciousness arises expressed through the image of the “conscious head” or the “talking head,” which is seen by men as the “likeness of Got,” the head as the seat of the mind. (Fig. 6)

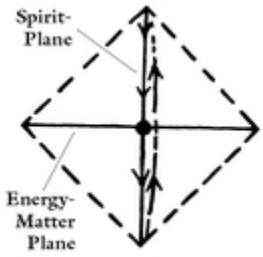


Fig. 6

Now let’s consider the Spirit as shown on the drawing as it moves from above downward (in the direction of the arrow) and on the opposite side from below upward. The arch of the circumference turned toward us, “perceptible to our senses,” is the “conscious circulation,” the “this-sided” part of our lives, the other half is the “unconscious circulation”: the “beyond.”

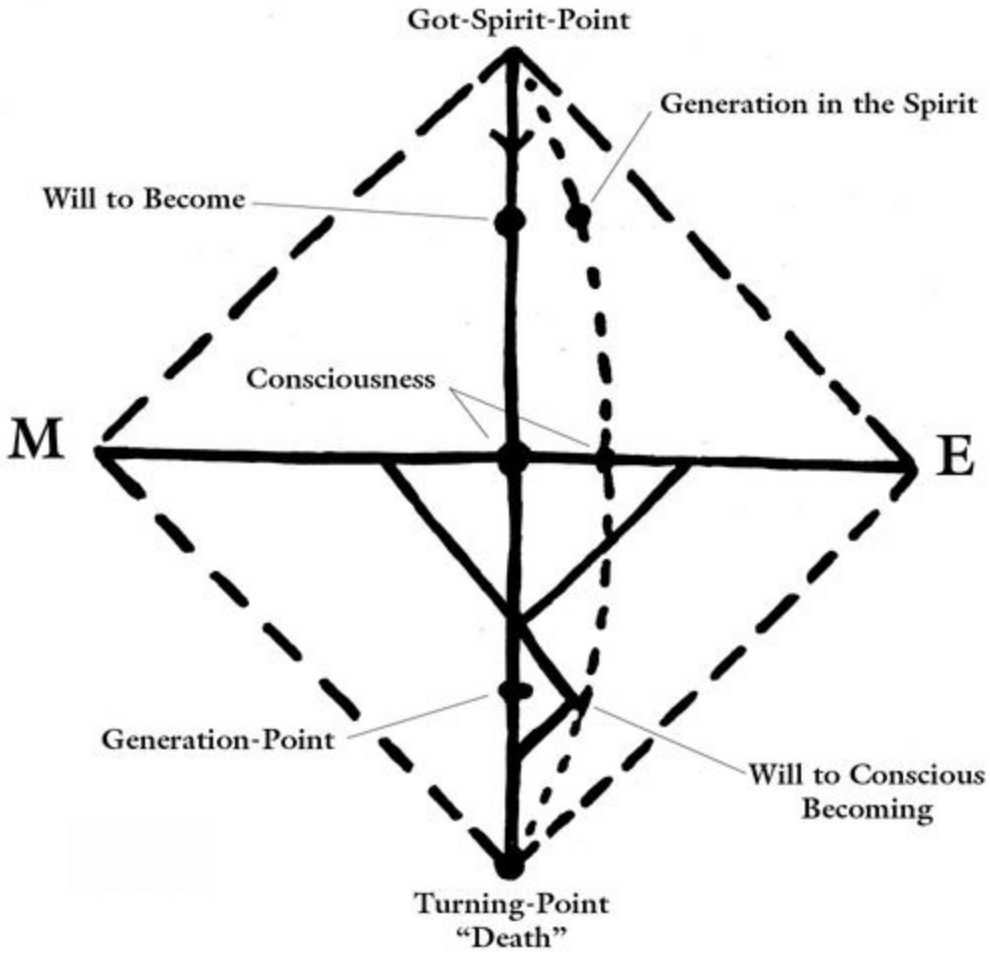


Fig. 7

When the Spirit, in eternal circulation, approaches the Energy-Matter Plane, which is set for release as a potential "plan"—then the "Will to Become" is awakened in this plane. It is represented at the point of intersection of the (concealed) lines of creation in the middle-point of the "Got-eye." It intersects the plane of the span of the arch, i.e., it secures Matter with the aid of the current of Energy and submerges consciousness of *life* in the *Al* into creation. (See drawing 7, the intersection of the vertical *I*- axis by the horizontal plane of effect.) (See in this regard the presentations in *Hagal* 7, 8, 9 [1934].)

Now Spirit-Energy-Matter are combined into a unity. An effect-guidance-formation-unity has been fashioned. Life as movement contains in itself a compelling drive, it comes to an "eternal" generation, which is for its own

part prevented, because “without essence” Spirit, Energy and Matter tend to sink down into Nothing, into N-yule, into the Al. So here it becomes clear to us why the drive to reproduce is necessary [*not-wendig*]! It turns [*wendet*] the Need around: the sinking back into “Nothing.”

Now Spirit can enter, through this “turning” [*Wende*] or “death,” into the circulation of the “beyond”—there in the “Unconscious” it now runs through the same levels (points) as it did in the “this-sided” circulation: in this the law of “cause” and “effect” become important. The unconscious Will awakens in the Spirit to become aware of itself—it unconsciously becomes aware of itself in that moment when it intersects the Energy-Matter Plane in the beyond. The Will, in order to return to Got, elevates itself unconsciously toward generation “in the Spirit,” and so it returns to the Got-Spirit-Point—according to the law of cause and effect, in order to enter into the conscious level of the circulation now once more “renewed.” (Fig. 7)

This primordially eternal law of “Ara-Ryta”—of Ryt-mik (rhythm) that forms effect out of cause [*Ursache*], which must again become another cause, from which a renewed effect arises, “endlessly” without end—becomes intelligible to us by means of all this. It is, however, also clear to us that a person (a priest for example), or any other kind of “being,” can never absolve us “of our sins” or free us from our guilt. Only we can do that ourselves by making an evil effect of a bad cause into a good cause, which now “compulsorily” must have a good effect as a result according to the law of Ara-Ryta.

APPENDIX C

Name-Giving Rite

Heinrich Himmler

[SS document, 4 January 1937]

Today on the 4th of January 1937, from his house at Schorn near Rottach-Egern on the Tegernsee, SS-Brigadier General Karl Wolff made the following report to me, his present *Reichsführer*-SS.
"*Reichsführer*-SS: I am herewith announcing to you our third child, whom my wife, Frieda, née von Römhild, bore to me as my first son on the 14th of December 1936, at the end of the third year of the Third German Reich."

To this I respond:

"I thank you. I heard your report before witnesses, the God-fathers of this child, that is myself, SS-Brigadier General Weisthor, SS-Major General Heydrich, and SS-Captain Diebitsch. Your child will be entered into the birth-registry of the SS and noted down in the clan-book of the SS."

Brig. Gen. Wolff thereupon handed the child over to the mother who received it. Then I instructed SS-Brigadier General Weisthor to carry out the name-giving.

SS-Brigadier General Weisthor wrapped the child in the blue ribbon of life and then spoke the traditional words:

"The blue ribbon of loyalty runs through your life.
"Whosoever is German and feels himself to be German must be loyal!

“Birth and marriage, life and death are symbolically bound together by this blue ribbon.

“And now this, your child, is clanically bound with my inner wish that he become a real German boy and an upright German man.”

Now SS-Brigadier General Weisthor took the cup and spoke the traditional words:

“The source of all life is Got!

“From Got flows your knowledge, your duty, your purpose in life, and all understanding of life.

“Each draught from this cup bears testimony to the fact that you are bound to Got.”

He then gives the cup to the father of the child.

Now SS-Brigadier General Weisthor took the spoon and spoke the traditional words:

“This spoon will nourish you henceforth until the time you become a young man. Your mother declares her love for you with it and punishes you by not feeding you with it when you transgress against the laws of Got.”

He then gives the spoon to the mother of the child.

SS-Brigadier General Weisthor then took the ring and spoke the traditional words:

“You, child, shall only wear this ring, the clanic ring of the Wolff-family, once you have proven yourself worthy as a youth to the SS and to your clan.

“And now I give to you, according to the wishes of your parents, and by the mandate of the SS, the names:

Thorisman, Heinrich, Karl, Reinhard.

“It is up to you, parents and name-godis, to instill in this child a genuine, brave German heart, according to the will of Got.

“For you, dear child, I wish that you will guard yourself in such a way that upon becoming a young man you will want to keep the proud name Thorisman as your first name for your whole life.”

“OUR GOT GRANT IT!!!”

I herewith sign this document and have requested the name-godis to sign it as witnesses as well.

The commander: H. Himmler

The name-godis:
1st name-godi: *Reichsführer*-SS H. Himmler
2nd name-godi: SS-Brigadier General K. M. Weisthor
3rd name-godi: SS-Major General R. Heydrich
4th name-godi: SS-Captain Karl Diebitsch

APPENDIX D

The Wiligut Saga

by Adolf Schleipfer

[*Irminsul*, No. 5, 1982]

As announced in our book listing of April 1982, we are now taking a position on the traditions of Karl Maria Wiligut in the book by R. Mund, *Der Rasputin Himmlers.*

The degree to which the new Heimdall-Age is in ascendancy can be clearly seen in that long forgotten wisdom and long-forgotten healing methods—the magical knowledge of traditional peoples—are being increasingly brought to light and are being made accessible to people today in more and more frequent publications, books, lectures and by a steadily increasing number of new adherents to this old wisdom.

Those who observe this development attentively, and who see more than just the darker side of our changing times, must recognize that an entirely new seed has been growing among the modernized exploitive and enslaving ideological systems—a seed which will sooner or later bring these systems to an end—without it being necessary to expect a world-war or some other catastrophe of great proportions in order to bring about these basic changes.

However, nature makes no leaps, and therefore it is with a “gentle violence” that the new springtime of peoples will arrive.

In this context it is not at all that surprising that in the Germanic lands, which had to suffer everything that peoples have had to suffer since the beginning of written history, it would still be possible to discover traditions, the existence of which no one would have dared thought of given the

endless and exceedingly thorough persecution of traditional Germanic culture by the church and other powers.

But this miracle is a fact, and so the publication of these traditions in book-form could only appear in our time—and not any earlier for obviously cosmic reasons. This despite the fact that the traditions of Wiligut were known in small circles since the 1930s.

Of course, proof of the authenticity—in the academic sense—of the Wiligut-traditions will hardly be found, as this uncertainty lies in the nature of the material and so there will certainly be a tug-of-war over these traditions similar to that surrounding the *Ura Linda Book*.[h]

With the publication of these long-hidden traditions of our own forebears not only are fundamental traditions placed in our hands once again—which can be a welcome complement to what has been discovered previously—but with these also come age-old difficulties and fateful entanglements. At least superficially these traditions had disappeared from the consciousness of white people, and therefore fulfilled the function of what is referred to in psychology as a so-called “repression.” For the revelation of the traditions of Karl Maria Wiligut causes us to awaken to an awareness in which we see all the suffering we have endured in our history in a completely new light and to become aware once more of the range of these discoveries.

For who is not able to recognize that for many centuries, and even millennia, the dark powers of a dubious, demonic opposing force, a force which always has a new shape, has always suppressed, enslaved, exploited, disenfranchised, and finally, slowly but surely (or immediately) imprisoned, murdered, burned or in some other way killed the best and most noble of our white people?

Who will not have noticed that right up to today, though improving over the centuries, whatever was right, natural, wholesome and best for our people was always impeded, made to appear ridiculous or condemned to stagnation and that instead of this whatever was damaging to the people, destructive, mean, insidious, gruesome—in short, evil—has had its way in an almost methodical fashion?

How many have, as a result of the recognition of these facts, been devastated by grief, and lost their faith in a divine power or in justice, when they saw how—day-by-day, years, decades and centuries passed by without

the truly noble forces even being able to maintain themselves much less have any authority over the flood of the minions of darkness? Who wouldn't doubt such a recognition if he didn't know the reason for it? And now suddenly in the final phase of the Twilight of the Gods, only at the new dawn of the Gods, does it become obvious what the cause of all that unbearable suffering was—suffering the noble one always has to bear during the nearly endless ages of time encompassing his process of sacrifice.

In the secret, direct traditions of the one who bore knowledge of the Wiligut-clan, and shortly before the disappearance of these traditions along with the last of those who bore them directly, Karl Maria Wiligut, this knowledge was written down in its essential features by some of his students and so this now remains at our disposal in a few fundamental parts.

With all this, however, there arises an uncontrolled resistance, the unyielding defiance of which is clear, which had been from the most distant past ages—according to tradition—plotted against the plan that had ushered in all this suffering. This resistance is the "KRISTUR-PLAN," as it is called in the Wiligut-tradition, and its adherents are the "Irminen." The defiant opponents of this plan of salvation were the "WOTANISTS," the spiritual successors of whom we Armanen feel ourselves to be.

So, listed in order, these are the things which concern us in the Wiligut Saga as the transmitter of this knowledge, Mund, presents it:

The most conspicuous things in the Wiligut-tradition for us ARMANEN are without doubt: 1) The statement that there was, from the inception of human development, some kind of "Kristianity," the purpose of which was to improve the breeding of pre-human forms (the so-called "children of stone") by means of methodically crossing them with the high, still subtle bodied, children of light. Over millennia this inflicted a tremendous amount of suffering and sacrifices on those children of light. These sacrifices were supposedly made out of a kind of pre-Christian charity or altruism. 2) Against all this, and this is the more important statement, the Wotanists—thought to be among the children of light—defended themselves.

Before even the outline of this information can be understood, one first has to know that all esoteric traditions (not just those of Wiligut, but also for example the "Secret Doctrine" transmitted from the Himalayas by H. P. Blavatsky, or the Anthroposophy of Rudolf Steiner) in no way confirm the

Darwinian theory of human evolution, but rather see that mankind is gradually evolved from higher worlds of rarified material into corporeality in the current sense. This is true even if it also means that there was a physical evolution of pre-humans “from below upwards,” which at some point were connected to the entities of rarified material “from above.” In addition there is the Platonic doctrine (see “The Symposium”) of the original twin-nature of the pre-human races, which only later split into the two sexes.

Only those who are familiar with this context can make anything of the traditions of Wiligut. Therefore this is offered by way of introduction.

Briefly summarized, it can be said of the Wiligut-tradition that one of its most important criteria is that there was—according to this tradition—a primordial Kristendom with a plan for human elevation or evolution. (This is differentiated from Christendom, which came about millennia later, by being spelled with a “K.”) The representatives of this were called the “Irmin-faithful” while those who were against this plan of cross-breeding were called “Wotanists.”

A situation which, at least superficially, has not changed much right up to today! For the basic criteria of K(Ch)ristianity, with or without the “K” or “Ch,” and Wotanism have remained the same. K(Ch)ristiantity is a salvation-religion, i.e., a religion which seeks to shorten the path through matter or the Earthly life. In the case at hand, this is by means of shortening the natural period of evolution of the stone-people in order to they might once more ascend to the “higher plane” as quickly as possible. In contrast, Wotanism is, like all natural religions, a religion of the joy of creation, which recognizes that creation, and above all our Earth, is no “veil of tears”—nor should it be. The body is not the dungeon of the spirit, but rather is something created by divinity for its own enjoyment of the self-created representation of its own possibilities and therefore for all our happiness and joy of existence. Therefore in this regard any “shortening of the way” in the evolution of the cosmos or humanity loses its meaning!

Whether we delve into the depths of the Wiligut-tradition or concern ourselves with the Christianity of millennia later, in *both cases we are confronted by a salvation-religion,* which we Wotanists, as adherents of the “joy of creation,” must reject.

But let's return to Wiligut, the bearer of tradition. The fact that his pronouncements reach back into the otherwise unwritten history of our own race, and in this regard are of great importance, should not dissuade us from the realization that Wiligut himself is an "Irmine" (and therefore a Kristian). That is, his pronouncements are all made from the perspective of a Kristian, who, then as now, sees in Wotanism an opponent or enemy!

We (the leadership of the *Armanen Orden*) had for years already been aware of these traditions in a more extensive body of writings—as they are given in excerpts in the Mund book—and according to an appendix in that book are supposed to be published in a second work.[i] This also includes that which is known about Herr Ernst Lauterer (described as "Tarnhari" in the writings of Guido von List), the bearer of wisdom of the *Wotanist-tradition*. There, for example, Herr Günter Kirchhoff, who knew both Wiligut and Lauterer, writes that through intrigue Wiligut had put Herr Lauterer in a concentration camp when Wiligut accused him of being an English agent because he had family members in England. Herr Mund does not mention any of this in his book, though he does quote Kirchhoff.

All this could make one uneasy once one realizes that Rudolf Hess—according to his own story—for his flight to England for the purpose of preventing war between England and Germany was likewise relying on noble circles in England. But he was betrayed before he could reach these circles and fell into the hands of Churchill's opposition party or his secret service, whereupon his assignment was thwarted. It is possible that there were connections between this English nobility and "Lauterer von Raidenstein," especially if one considers that it was precisely Hess who might be seen as the protector of esoteric interests in the Third Reich. *After* his failed flight to England, in any event, astrologers were imprisoned and the natural health movement was stifled (at the instigation of the pharmaceutical industry, which was the only earner of foreign exchange after the beginning of the war) because the one who had protected them earlier was now missing.

Whatever the case might have been it is certain that Wiligut, the Kristian, and Ernst Lauterer, the Wotanist, were ancestral enemies for reasons made clear in the tradition. What we would like to maintain in all this is that when we evaluate the Wiligut-Irminic tradition we must in every instance keep in

mind that the Wotanists, with whom we obviously at least feel originally related due to shared common concepts, are seen as enemies and that their motivations and actions are only shown superficially and their ways of acting are in every case not viewed sympathetically, but are evaluated in a hostile manner.

It is also rather disturbing that according to this tradition the first-born son of the Wiliguts, of this thoroughly patriarchal clan in which the father ruled, that precisely this father could find no other name for his oldest son, the future bearer of the tradition, than “Karl Maria.” This is perhaps the most Catholic association that could be. Furthermore (according to page 15 of the book) seven members of the clan were killed by *Karl* the Saxon-slayer. In addition to this the name of the Virgin Mary was given, which in typical Catholic circles is given by parents as a special reference to their Catholic belief! Conspicuous elements such as these are not to be recommended as “concealment” even in the contemporary environment.

Whatever the case with that may be, Armanen and other non-Christians (with or without K or Ch) should, when studying the Wiligut Saga, take notice that Christianity, with or without K or Ch, is not simply a scion of Judaism that can be disregarded by reason of its being a foreign religion (and a forced one besides). This has been known to the AO leadership for a long time. More importantly we have already previously established that the more in-depth researcher can find another layer beneath the oriental surface, once the Christian veneer has been peeled back. However, in order to prevent as much confusion as possible we have avoided public discussion of the religious and historical facts surrounding K(Ch)ristianity. This is because—as is made obvious here—even a Christianity founded on our “own” basis *is irrelevant to our natural religion we call Wotanism.* Furthermore, we must proceed from the idea that Germanic and Celtic people who have been educated in Christianity from childhood act in the best interests of their own spiritual healing—i.e., of an open-minded evaluation of the facts—only when they concern themselves exclusively with the non-K(Ch)ristian side of our traditions, as a way to make them spiritually and emotionally free and open-minded enough to study K(Ch)ristianity, which we, as Wotanists, reject anyway. *In any case we think it makes more sense to spread our own Wotanist teachings* which are

comparatively—as we see it—*more attractive, than to have to come to terms with other conceptualizations.*

That does not mean that we in any way discount the Wiligut-tradition as an essential part of our development if and when it corresponds to the facts. But it does mean that they do not change the fact that we wish to make our religious way as WOTANISTS and not as IRMIN-KRISTIANS !

An additional word on Mund's interpretation that our old master, Guido von List, was influenced by Wiligut's teachings. These would not only relate to the Kristur-Plan, but also provide general indications concerning cosmic structures, Germanic provincial administration, etc.—all of which are certainly worthwhile even if one rejects the Kristur-Plan. In this regard it can not be excluded with certainty that List could have made use of esoteric Germanic traditions held in common with Wiligut and there would be no reason not to acknowledge these if it were the case, but it is actually the case that List never mentions Wiligut, but does acknowledge "TARNHARI," i.e., Ernst Lauterer, who made himself known to our old master, Guido von List, as the bearer of WOTANIC wisdom and as a direct descendant of the Volsungs, i.e., the clan of WODAN.

In the List biography by J. Balzli we can read on page 146[j]:

> In just this year [1911] another experience was undergone by the then already sixty-four-year-old researcher which is probably unique in our time. For a long time he had, by reason of his findings and results of his research, suspected that today there must still exist a group of *Armanen* with its origin in ancient times; but he had been unable to confirm traces of them anywhere in history, no matter how often he thought he had found them. Now, however, this group of *Armanen* had revealed itself to him, and their princely sovereign wrote to Herr Guido von List on 11 November 1911 that it was: ". . . secret inherited memory, which allowed him his findings. These correspond perfectly with the tribal traditions of the Volsungs

> (actually tribally articulated Armanendom) whereby he (i.e., the exalted Tarnhari)—based on an ancient clanic law, which states that the clan has to reveal itself to the one who, without knowing of the existence of the clan, makes information public about Aryo-Germanic prehistory which corresponds to their tribal tradition—made himself known to Herr Guido von List. This was the first time this had happened in more than three thousand years."

Additionally, Ernst Lauterer (Tarnhari) provided quite convincing proof of his heritage in his book *Aus den Traditionen der Laf-tar-ar-Sippe* (From the Traditions of the Laf-tar-ar Clan), which was at that time distributed within a narrow circle of friends.

It is therefore much more likely that List supplemented his inherited memory through contact with Tarnhari.

But when on page 58 Mund quotes E. Gustafson in *Hagal* 7 (1934):

> We know now that List did not envision his knowledge out of the Runes during his blindness, but rather that he honestly, and to the best of his knowledge, combined the tradition of several families into one unified form of Germanic religion, science and constitutional law in the wisest sense. We know that the majority of his work is good and faultless, but that he also represented some things in a faulty manner and that especially his *Wotanic attitude is incorrect.* (Our emphasis)

He certainly does this only with the intention of proving an influence on List by Wiligut, but in doing this overlooks how List is slandered in these expositions.

Whoever can even marginally form an estimation of List, or possesses any knowledge of humanity at all, can clearly see that List is not indulging in any mystification here, but that he really had a visionary inherited memory—and most especially during his period of temporary blindness—and from this he was able to obtain information. In [his correspondence] List himself tells us that the Tarnhari-clan only approached him *because he came to this knowledge based on his own inherited memory.* List died in 1919, otherwise he would certainly have had something to say to this rather frivolous Gustafson fifteen years later. If Gustafson had informed himself

better it would have been clear to him that List could not have been "mistaken" especially with regard to Wotanism, because since he was actually writing about *several* clans which could have influenced him it would have been much more obvious that at least the Wotanist findings were confirmed by the Lauterer-clan. But Gustafson was a K(Ch?)ristian . . . and so it did not matter too much to slander a Wotanist, especially when one considers that salvation religions only exist because their followers can not, or do not want to, contemplate the logical conclusion of the plan of development, because if they did they would no longer be followers of a salvation-religion. Self-deception is moreover a prerequisite for membership in a salvation religion, no matter what its name might be. It's no wonder, then, that when it came to the matter of List, Gustafson didn't "think things out to their logical conclusion."

Besides it is not only stupid, but also revealing, when some later collaborator, who in the last analysis is so dependent on the results of the great teacher in such important fundamental questions, impugns an "error" to his master.

Additionally, Mund himself writes on page 68: "He (Wiligut) had . . . his own runic key—one different from that of Guido von List."

Above all what is overlooked is the fact that List establishes the DIVINE IMAGE OF WOTAN in his cosmological descriptions in his works: e.g., 1) *Das Geheimnis der Runen,*[k] 2) in his *Religion der Ario-Germanen,* and 3) in his *Bilderschrift der Ario-Germanen* and its comprehensive and fundamental meaning in the Germanic cosmology and theogony. Moreover, in his more narrative or poetic works he continually demonstrates the intrinsic connection of Wodan with the Germanic worlds of soul and sentiment—as later pointed out by Martin Ninck who sees in Wotan the original image of Germanic humanity itself.[l] (This psychological agreement between the characteristics of Wotan with those of the Germanic people is also the most striking counter-evidence against all the "Kummer-Germanics," i.e., the followers of Bernhard Kummer et al., who are of the opinion that Wotan is a "foreign" divinity introduced into Germania at a later date.

In these works of List neither is there ever even a shadow of a doubt concerning the meaning of Wodan in the *cosmic realm* of Germanic

religion. This certainty stands in stark contrast to the Wiligut-traditions, which see in Wotanism a form of religion which should be rejected, and one opposed to their “Irmin-faith” or Kristendom.

If List was not only schooled in these matters of the Wiligut-traditions, but was also even supposed to have made them part of the results of his own research, then it seems completely incomprehensible that List *nowhere even in the slightest mentions* these Wiligut-traditions, especially not the *“Kristur-Plan”*! Indeed, how can some sort of collaboration between List and Wiligut be conceived of, when the latter was a decided opponent of Wotanism?

Though it can be seen in other writings not included in the book by Mund under discussion here, and certainly also from Wiligut’s recognition of the two forms of religion, that Wiligut recognized Wotanism as a necessary, if disfavorable, part of Germanic religion, and in such a context collaboration with the Wotanist Guido von List is conceivable. But this would not explain why in his works and in his whole cosmology List completely ignored the weighty Wiligut-traditions surrounding the Kristur-Plan, especially as he was also supposed to have made use of the Wiligut-traditions. Naturally it is possible that as a Wotanist List did not much appreciate the Kristur-traditions just as Wotanism was not appreciated by those of Wiligut.

In contrast to the Wotanic cosmology which is completely self-contained and epistomologically complete as List left it to us, the Kristur-Plan works like a Trojan Horse within the enclosed walls of the Wotanic religion. This is enclosed not in the sense of an encapsulation which prevents further realization, but rather in the sense of a whole-ness which requires no further augmentation. Anyway, fault is also to be found within the available segments of the tradition of the students of Wiligut in that when it comes to reporting on Wotanic concerns this only occurs in the context of historical or temporal events and in connection with leading personalities in human history—while the meaning of Wotan as ALLFATHER and cosmic God of Creation clearly indicated in the Listian cosmology *and in commonly known Germanic mythology* is not mentioned at all in the Wiligut-tradition!

After all this, a comparison of Listian discourse on Wotanism as a religious system and Wiligut’s religious system indicates that there are no direct comparable correspondences, especially when it comes to cosmological and theological comparisons. An influence of Wiligut on List

therefore appears questionable, at least in fundamental aspects. At least it can be said that List's conception of Wotanism is conditioned by *fundamentally different knowledge* from that of Wiligut's traditions, or at least those of his students.

The contradiction in the conception of the Gods and their meaning is, among other things, also indicated when, on page 150 of Mund's book, it is reported that Wiligut said: "The Germanics never had 'Gods' as they did in Rome. They knew only 'Gothari' and his realm of creation," and then again from the traditions of Wiligut, on page 161, we read: ". . . while the Kymris are said to have remained unified under the influence of the *Wanic Goddess Freya* throughout ca. 144, 000 years . . ." and somewhat further on ". . . which is traced back to the influence of the *Asen.*" This apparent contradiction obviously requires an explanation: as every genealogist in Europe knows, even if they do not like to talk about it, the family trees of all old clans which go back to before the Thirty-Years War clearly go back to "the GODS." However, as portrayed in Wiligut's tradition the Gods are the equivalent of the spiritual "Rulers" [*Walter*] and "Guides" [*Lenker*] which actually planned and conducted the history of mankind. One must not make the mistake of equating "intelligences with limited fields of activity in the cosmos," our GODS, and universal divinity. For even though all these Gods are split off from the universal divinity, they are still, in their own realms of existence, just as differentiated from this divinity as each individual human being is, who is in turn a split-off from his respective God, and therefore in the final analysis he too is a small part of universal divinity! But these "divine split-offs" of Got, UR, the ALLMOTHER, etc., as they might be called with reference to C. G. Jung's theory of archetypes, *are actually our very own Gods,* leaders of a spiritual and divine hierarchy, which in the course of the condensation of spirit into matter (the basic plan of all creation in the universe) split themselves off from universal unity in order to devote themselves to separate duties in creation. These GODS are, however, also the "group souls" of various races, peoples and tribes and therefore humans descend from them. Every cult of the Gods is therefore also a cult of the ancestors. If Wiligut rejects the worship of the Gods, it is something like if one were in a military hierarchy and were to refuse obedience to the lower-ranked leaders and to recognize the authority of only

the highest ranking officers. So one should not be confused by such remarks.

Another apparently contradictory example of the same kind occurs when it is mentioned that Wiligut has “rejected magic.” This, although all his spiritual activities—just consider the Runic Prayer and its keys—are certainly magic of the purest sort. Such concepts are often interpreted in too much of a biased manner.

All in all, a rich abundance of intellectual and also spiritual material can be drawn from Mund’s book, material with which at least those who are concerned with Germanic religion should be acquainted. That such previously undiscovered traditions of this kind exist at all, after all the ecclesiastic and other kinds of persecutions of the pre-Christian life of our forebears, is reason enough to be concerned with them, even if this means dealing with new difficulties. These difficulties cannot be escaped without consequence—assuming that the traditions of Wiligut are genuine.

If one follows the assertions of the Wiligut-tradition, one soon recognizes that Irmin-Kristianity and Wotanism represent polar forces within the consciousness of our ancestors. Of these one is not correct and the other wrong. Rather here we are dealing with laws and forces of human development which cannot be avoided and which therefore can only lead to a whole cosmology through their orderly opposition. But this does not concern itself, as we have outlined it, with any concepts *about* the things, but rather with *the representation of the things themselves.* Regardless of this, it remains the unconditional assignment of the Wotanist in this plan of cosmic development *to proceed on his own path of salvation* and strive toward his goals. Of course, this process is never without contradictions and he can never wend his way “in peace” without being emotionally interfered with by the “Kristur-side.”

From what we know of this state of affairs it has only recently become possible to understand the laws of mutually determined natural Necessity. This possibility is especially obvious in connection with the fact that, as regards its assignment relevant to the development of mankind, the Kristur-Plan can essentially be considered to have been accomplished, and with it the constant sacrifice by the noble and exalted for the elevation of the underdeveloped.

Of course, we will hardly find any proof of the authenticity of the traditions of Wiligut in any academic sense, as this is the nature of such things and nothing can really be expected.

Above all, however, it must be stated that the cosmic-feminine element in the whole Wiligut-tradition is almost entirely lacking and this deficiency certainly makes itself felt on our earthly plane. Considering the rise of the feminine Age of the All-Mother, this deficiency will not allow K(Ch)ristian thought, of whatever sort, much latitude in the future.

Adolf Schleipfer
Grandmaster, *Armanen Orden*

APPENDIX E

An Interview with Gabriele Dechend

Extracted from correspondence with Manfred Lenz [1997]

You knew Colonel Wiligut personally. During which period of time did you serve as an employee of this controversial personality on the staff of the *Reichsführer*-SS, Heinrich Himmler?

Colonel Wiligut had already become friends with my mother prior to 1933, as she was very interested in his tradition. Because of this, she often visited him in Morzg, where Wiligut had owned a small house since the end of the first World War. The house had a garden which he tended himself in order to feed his family. It must have been in 1933 when the colonel was exposed to persecutions in Austria due to his connections with Schönerer and Lüger, and my mother invited him to come to our home in Constance to be safe. Shortly thereafter, Wiligut wrote back that he had become acquainted with Himmler at a conference of the *Nordische Gesellschaft* [Nordic Society] in Detmold. Himmler had an extraordinary interest in Wiligut's tradition and invited him to come to Munich, where he could work on similar subjects in the small office of Major Suchsland and Herr Feichtenbeiner. Soon afterward the colonel visited us with his first adjutant, Max Rieger. We went on small excursions together which were highly interesting for me. While we were en route, and probably having noticed my great interest, Wiligut asked me if I wouldn't like to join him as his "step-daughter." His own daughters were not available; one was married, the other at the university. He had to ask Himmler for permission first, however. Of course I eagerly agreed, and shortly after he returned to Munich, a telegram arrived stating that I should come. I moved to where he was in Bogenhausen, and we went right away to a [National Socialist] Party

Rally. My sister and her young daughter were permitted to come along; it was an unforgettable and tremendous experience for us all. In the beginning of November we were transferred to Berlin and set up as our own section of the Race and Settlement Office.

What sort of an impression did Wiligut make upon you?

In those days, the colonel was without question a very significant person for me, and this was often reaffirmed—but more on that later. Much to our regret, the colonel gradually changed. My mother suspected that he was simply not physically well-suited to a job in which every obstacle was cleared out of his way so that he could work undisturbed, and because of the unfamiliar "idling," a slow calcification was probably taking effect. This naturally caught our attention as we knew what he had been like before, and it might also have contributed to his subsequent controversial situation. Ultimately he was seen as a charlatan. But that was after my time, although the unusual behavior on his part had already begun which eventually resulted in my departure. As soon as I left his house in the evenings, he began to drink. Because of this Himmler repeatedly asked me to stay longer, even though I had repeatedly requested a dismissal because of intrigues which had been directed against me (probably caused by my unique position). In 1936—May or June, if I remember correctly—I returned home with Himmler's express permission. Up until my marriage, I continued to work for Himmler together with my mother. My mother also later worked for the *Ahnenerbe* under Professor Wüst.

What sort of a reputation did Wiligut have within the SS, and what was the occasion for his induction? It has been said that his wife's background, as well as his former employment at the Imperial Palace, were important factors for Himmler.

Wiligut was named an SS *Standartenführer* and belonged, as we all did, to the staff of the *Reichsführer*-SS. It is correct that Colonel Wiligut was a leading player at the Austrian imperial court. This came about through his

wife, who, as he told us, was the daughter of the last Doge [chief magistrate] of Venice.

Because he possessed land in Hungary and was quite well off, he was welcomed into the enterprises of the young archdukes and thus knew them very well. Certainly this was useful to Himmler.

Among other things, Wiligut's special importance was made evident by the great and ceremonious funeral of his father, at which the colonel allegedly greeted mourners who had traveled from around the world. Have you heard about this?

It is definitely accurate that the colonel's father received such a festive funeral. The Wiligut family must have played an important role in Hungary.

Do you know what became of Wiligut's daughters?

I heard years ago that the youngest daughter, Lotte, has long since died. I consider it rather unlikely that the elder daughter, Trude, who was married to a pharmacist in Reichenhall, is still alive. She was older than I am, and I was born in 1908.

In addition to considerable abilities in the parapsychological field, Wiligut is said to have possessed an original "Runic Key" which was particularly informative.

Wiligut supposedly had parapsychological abilities? I know nothing about this, nor did I ever notice anything of the sort. I have published what I know about the colonel's Runic Key in *Hagal* [Heft 4, 1935]. With this Runic Key we were able to find the solution to some otherwise incomprehensible runic inscriptions. I still remember that in the journal of Johannes von Leers, *Nordische Welt* [Nordic World], published in Leipzig circa 1935, we discovered an inscription on an urn which was translated with the customary Futhark-to-character system, presumably by Krause, and the result was entirely nonsensical. However, a profound meaning was elucidated after I translated it using the runic symbols of the colonel. I

wrote about this to Leers, who was very astonished and immediately visited me in Berlin and attempted to recruit me as a colleague. I declined, because the knowledge did not stem from me. I also wrote about the runes a few times in the magazine *Nordland* [Northland], published in Magdeburg.

I am familiar with the *Hagal* article you wrote. Above all I was impressed by the description of the symbolic "being crucified in the material" (Man [ᚼ] and Thorn [ᚦ] under the Got-Eye). In exoteric conceptions of Wotanism one is inclined, among other things, to want to overlook this connection. Here the question arises of whether Wiligut possessed knowledge about the work of Guido von List. Kirchhoff, for example, states that the colonel didn't know List at all. Was Wiligut already acquainted with the Listian religious system when he was, according to Rudolf Mund, assigned by Himmler in 1937 to conduct research into "Wotanism"?

Wiligut never spoke of a Listian religious system in my presence. This is the first time I have ever heard about this. Concerning an assignment from Himmler to Wiligut to research Wotanism, this was also not known to me. It would have been in 1937, after I was no longer in Berlin.

Can you clarify who designed the runic pattern for the *Totenkopfring* [death's head ring]?

Only recently did I hear that Wiligut allegedly designed the runic pattern for the *Totenkopfring* of the SS, but I believe it to be possible.

The *Hagal* issues available to us from the years 1934 and 1935 contain some of Wiligut's articles which were accompanied by editorial commentary mentioning two age-old clans of wisdom bearers, the Wiliguts (Irmins) and the Lauterers (Wotanists), who were enemies since time began. According to Günther Kirchhoff, Wiligut allegedly blacklisted Ernst Lauterer as an "English Agent" and because of this he was sent to a concentration camp. Do you know anything about this?

Mund also claimed that Lauterer had a connection with the disappearance of the List manuscript on "Armanism and Cabala."

There is not much I can say in response to these questions. I have never heard of a battle between the Wotanists and the Irmins. Furthermore, the notion seems foolish to me that the colonel as an "Irmin" fought the Wotanists and that he betrayed Ernst Lauterer to Himmler in order to send him to the concentration camp for being an Armanen. With regards to the Armanen, we learned from Wiligut only that they belonged to a particularly noble line and had their own important assignments.

Supposedly the Secret Service was interested in Wiligut's *Gotenstock* [carved wooden cane]. Among other things, the *Gotenstock* is said to have been used for wedding ceremonies. Could you describe this cane more closely? Do you know anything of its origins or whereabouts?

In regard to the colonel's *Gotenstock,* it was inherited from his grandfather by way of his father. It was beautifully made and, judging from the color, probably out of fine wood. The golden pommel was carved into a head, if I remember correctly. Wiligut did not use it as a support for walking, but rather he carried it with him at all times. I noticed that he sometimes used it in a way which seemed very secretive to me. For example, during our first visit to Goslar, a particularly meaningful city for him, he knocked three times on the fountain as he went by it. He probably assumed that I did not notice, for he said nothing, and out of shyness I didn't ask about it. But on this visit to Goslar, the colonel proved in a truly surprising way that he knew much which was hidden to the rest of us. That was quite an unusual experience.

Please tell us the story, if you would.

The colonel had explained to us beforehand that the Klus in Goslar was of great significance to the Gypsies. The colonel himself was the "Secret King" for the Gypsies, as other Hungarian magnates had been before him. He told us about their nine "commandments," which were ancient symbols and had nothing to do with the Ten Commandments of the Jews. I no longer

know the individual meanings of these “commandments.” I only know that all of us who accompanied him to the Klus (Frau Darré, Frau von Rheden, Annemarie Köppen and myself—whether or not Frau von Kanne was along, I can’t recall) were rather puzzled about this claim. When we were at the Klus, the young woman who was our guide showed us lamps upon which nine Roman digits were inscribed beneath one another and said that these symbolized the commandments of the Gypsies—they had just left out the “4th commandment”! The Gypsies always came to weddings, baptisms, or such things at the Klus and then the lamps would be lit! The colonel had told us earlier that every Gypsy must visit the Klus once in their lifetime. In those days they still drove by horse and wagon through Germany; I had seen that before myself. We all stood there speechless, as I am sure you can imagine! But that was not everything which happened on this day. We met in the evening, and Herr von Kanne told us that his family stemmed from a very old foreign line—the ancient foreign rose appeared in their coat of arms—at which point the colonel suggested that then they must also have a snake ring in the family. However, nothing was known about this. The following day the colonel and I traveled with our adjutants back to Berlin. A few days later, Frau von Kanne came to Berlin and—still very excited—showed me a matchbox containing the snake ring. She wanted to show it to the colonel and told me that in the evening, after the aforementioned conversation the men all sat by the fireplace at the Kanne’s home and talked about the snake ring. Darré had entreated upon Kanne again and again to see if maybe there really was such a ring in the cupboard where the ancestral heirlooms, and a chronicle of the Kanne family history, were kept. Kanne repeated each time that that was impossible, for he was familiar with every object. Upon Darré’s insistence, he finally pulled out a chest of old jewelry in order to prove it. While doing so he bumped a small, unknown button, whereupon a hidden small drawer sprang open, in which this snake ring lay! It should come as no surprise that this similarly impressed us.

You spoke of the Gypsies. Mund views them as descendants of the “Joeten,” who nailed Baldur-Kristos to the cross in Goslar. According to Mund, the cause for the crucifixion of Baldur lay in the ancient feud between the Irmins and the Wotanists. The dispute was to have been in

connection to the so-called "Kristur Plan" for "the improvement of mankind" and the question of whether these correspond to the divine evolutionary will. As an Irminist, Baldur answered this question in the affirmative, agreed with the "deliberate interracial mixing" of the prehistoric tribes, and spurred them on. Because of this, the Wotanists decided to kill the leader of the competing Irminists they were battling. They agitated the "Joeten bastards" into crucifying him. In repentance for this, the descendents of these people must come to Goslar one time in their life and their leader should carry a cane with the nine law symbols. Wiligut also is said to have supported the theory of the Ario-Germanic source of the Christian crucifixion myth in this way.

Regarding Baldur-Kristos and Swanhild-Maria (his sister—not his mother!), the colonel explained to us that he was crucified three times in his life—the first time when he was only a young man. The first two times his sister freed him, since he only was bound with rope, and she fled away with him. Only on the third time, when they nailed him up, was this no longer possible.

Later we were on the first small "excursion" with my mother in Hoedinger Tobel on Lake Constance. There, behind a fence, we discovered a crucifixion scene erected in which the thieves and Christ were depicted in three different stages of manhood. In the first two scenes, Christ appeared bound to the cross—in the third, nailed. That was a wonderful surprise for the colonel, and for us as well—a further reason why I immediately accepted his offer to come work with him at the time.

I just noticed that "Hoedinger Tobel" contains the name "Hoedur." In the *Edda* it is described how the cunning Loki led the naïve and blind Hoedur to kill Baldur…

I hadn't realized this at all myself. However, it is thoroughly possible, because Hoedinger Tobel lays directly behind the Heidenhöhle ["Heathen well"], which was unfortunately destroyed after the war due to the road that was built there. Also nearby lies the oldest chapel from the ninth century. On its ceiling the *Weltenesche* [World-Tree] is painted, with the four streams, one of which the stags are drinking from. On the ceiling there is

also a “God’s Eye,” with a mirror slanted over the altar through which man can view the entire church. How much is still remaining there today, I don’t know.

Mund asserts that there was a close relationship between Himmler and Darré and Wiligut—above and beyond his removal from the SS. Can you confirm this?

I know that a very good relationship existed between Otto Rahn and Himmler. How far it extended to Darré, I cannot say, but a good contact certainly existed. It was only a short while ago that I learned Wiligut was removed from the SS because of his drinking, since the colonel never mentioned it himself when he sent greetings to my mother.

How did the contact between Otto Rahn and Himmler come about? Did Wiligut ever speak about Rahn’s Grail research?

After I had read Rahn’s book, I was completely fascinated, and immediately gave it to the colonel, who in turn passed it on to Himmler. Himmler was so interested that he gave me the assignment to find Rahn and inquire about the state of his health. I discovered that things were going very poorly for him, France had denied him a visa, and his publisher had dropped him. I reported this back to Himmler, who invited him to Berlin without hesitation. Otto Rahn then came to us in Berlin. When he arrived I was fortunate enough to be alone in the house, and we were able to talk for many hours in a thoroughly lively conversation about his research. That was the beginning of our very close friendship. Otto Rahn was enlisted into the staff of the *Reichsführer,* but Himmler gave him his own assignments and responsibilities. Almost every evening he visited us in the Grunewald villa for lively discussions, because the colonel was also very interested in his Grail and Cathar research.

Rahn supposedly said that, had he met the colonel before drafting his *Kreuzzug gegen den Gral* [Crusade Against the Grail], he would have written the book “entirely differently.”

I think that Otto Rahn would have written his *Kreuzzug* a bit differently if he had met the colonel earlier, simply because many things which he had only suspected in his research first really became apparent to him through the discussions. After all, he was barely twenty-six years old at the time.

Rahn did not wear a uniform in those days. I worked in Darré's staff office for my final half-year in Berlin, and Rahn's apartment was right next door. We often cooked at his place at midday and discussed about what he had written down during the night for his second book. Originally it was to have been a book about the despised Archbishop of Marburg, the father-confessor of Countess Elisabeth—but in the end *Luzifers Hofgesind* [Lucifer's Retinue] was produced. When Rahn visited us in 1937 at my parents' home in Constance, he brought the book as a gift.

According to certain rumors, Rahn invited Wiligut and Himmler to his wedding in 1939. Do you know anything about this? Could this be explained in connection with Rahn's unexpected suicide?

In July of 1937 I got married and moved to Munich, where Otto Rahn visited us—it must have been during Advent, as he had to go on military exercises in Dachau. He wasn't exactly excited about it, but didn't say anything about crimes occurring there—to the contrary, everything was running in an orderly fashion. We saw him for the first time in his uniform which amused us very much, because it actually didn't suit him well at all, he was not a "uniform man" in the least. In 1938 he joyfully became the god-father to our newborn son. Then we didn't hear anything more from him, until the unusual death notice arrived. It seemed so strangely impersonal to us that we asked a friend who worked on the staff to enlighten us about the situation. He wrote us that Rahn had twice attracted notice as a "homosexual," and that Himmler urgently warned him each time (but nothing further), until he was "caught" a third time. Obviously he was being spied upon, probably by a jealous person. At this point, Himmler—apparently with a heavy heart—ordered him to take care of the consequences himself, in order to save his honor and that of the SS. This he indeed did with his suicide. Himmler openly recognized this, which is why

Rahn remained a member of the SS. The fact that he let the Consulamentum of the Cathars be given to him, as has been reported, doesn't seem a contradiction to me in connection with his suicide; for Rahn it would have been a logical relationship.

Whether or not what is claimed about Rahn today is true, I don't know. For example, it is said that he had a falling out with Himmler after he saw the conditions in the concentration camp and had experienced a *"Lebensborn"* home. Although it is news to me, I can imagine that under these circumstances Himmler was happy to receive an engagement announcement from Rahn; he would have also promised him any help he needed. But the idea that a marriage had been planned, and that Himmler, or even Wiligut, were invited—this I cannot imagine.

The inlay design in the floor of the colonnade hall of the Wewelsburg castle has been described, among other things, as a twelve-rayed "Black Sun" (also "Sadaer" or "Santur"). The skalds of the Middle Ages were still familiar with the myth of the "Black Sun," which is long frozen and exists parallel to the active sun (SOL) and the passive/invisible sun (SUN). Wiligut seems to have passed corresponding information on to Emil Rüdiger. Can you say a bit about this? Did Himmler concern himself with such matters? Can the floor design in the Wewelsburg be understood in this sense?

It seems to me that a definite correlation between the "Black Sun" and the design in the colonnade hall is quite improbable. Only very recently have I ever heard anything about a "Black Sun." I find this to a rather unusual theory, not to mention a foggy one. If the suggestion for the design is supposed to have come from the colonel, I would be more inclined to say that the "12" has to do with the zodiac and the other meanings to which the holy number corresponds. One need only recall for example the old night watchman's song, "Twelve young men stay true . . . ," or Egyptian number-mythology, which Emma Schiller (in those days her name was still Emma Delbrueck), a friend of my mother's and the colonel's, researched at length. In addition there was an event which had an immediate significance in this context: we were taking a walk with the colonel on the Hohentwiel, which he was very interested in because there were a number of prehistoric sites

there. On the way up I found a conspicuous stone in the shape of a semi-circle, about 12 centimeters wide, 9 centimeters high, and 2 centimeters thick. Because it apparently bore a sign, the colonel advised me to take it with me. At home I cleaned the stone and rubbed it with Vaseline—and then twelve small circles, evenly distributed over the semi-circle, appeared very clearly. With great fascination, the colonel interpreted these as signs of the zodiac. He asked me if I might give him the stone as a gift, which I naturally did, even though I was later sorry not to have it anymore.

In Vienna before the first World War, an O.N.T. circle supposedly existed around the Baroness Thaler. She was married to an actor in the State theater, Willy Thaler, an alleged cousin of Wiligut, with whom the colonel cultivated a friendship. Other characters were referred to in this context as well—Peryt Shou, Emil Rüdiger and Franz Spunda, even Adolf Hitler. If one attempts to pursue this subject, one inevitably runs into Frau Schaefer-Gerdau, an avowed opponent of National Socialism, and therefore a problematic source.

This circle around the Baroness Thaler must have been very interesting. It's strange that neither my mother nor I heard anything at all about such a circle, neither from Rüdiger, whom she was often together with, nor from the colonel, which one would have expected!

How do you explain Herman Wirth's harsh, and even devastating, judgement of Wiligut? Among other things, Wirth declared that the colonel had merely pilfered ideas from Guido von List. He wrote to Mund: "let the notorious swindler and con-man be ignored and forgotten."

Wirth's astonishing judgement of Wiligut stunned me! Even if he had arrived at such a judgement later on, it doesn't make any sense to me. After the war, Wirth had an exhibition in Marburg, where he was living at the time. Naturally I wanted to see it. I approached him on the basis of our former acquaintance through Wiligut in Berlin. His reaction was rather reserved, but nevertheless it was not entirely cold. I also spoke with him

about the *Julleuchter* [Yule lamps] he was exhibiting, which were probably copies. Himmler, in any event, used to give *Julleuchter* away as gifts—these were reproductions of a lamp from an archeological dig, at Haithabu I believe. Incidentally, although we admired Wirth's incredible diligence, we never took him seriously.

Essential Chronology of the Life of Karl Maria Wiligut

1866	(10 Dec.) Karl Maria Wiligut born
1880	Enrolls in Imperial Cadet School in Vienna-Breitensee
1884	(Dec.) Joins 99th Infantry Regiment at Mostar in Herzegovina
1888	(Nov.) Promoted to Second Lieutenant
1889	Joins *Schlarraffia*
1903	Promoted to Captain
	Publishes first book: *Seyfrieds Runen*
1907	Marries Malwine Leuts von Treuenringen
	Daughter Gertrud born
1908	Makes acquaintance of Theodor Czelp, ONT
1909	Resigns from *Schlarraffia*
1910	Daughter Lotte born
1919	(1 Jan.) Retires from military to Salzburg
1921	Czepl spends 7 weeks in winter (1920/1921) with Wiligut
1924	(Nov.) Committed to asylum in Salzburg
1927	Released from asylum
1932	Leaves Austria for Munich, Germany

	Teaches among the *Freie Söhne der Nord- und Ostsee*
1933	(Sept.) Joins SS (pseud. Karl Maria Weisthor)
1933-39	Holds official rank in SS
1934-35	Articles for *Hagal* appear
1934	(April) Promoted to SS-*Standartenführer* (colonel)
	(Aug.) Brings Günter Kirchhoff to the attention of Himmler
	(Oct.) Appointed to head of Section VIII (archives)
1935	(Spring) Moves to Berlin (villa at Kaspar Theyss Str. 33) (1 July) SS research division *Ahnenerbe* established
1936	(June) Conducts with Kirchhoff an eight-day esoteric survey of the Black Forest region
	(Sept.) Promoted to SS-*Brigadeführer* (Brigadier General)
1938	Comments on work of Julius Evola
	(Nov.) Karl Wolff visits Wiligut's wife Malwine in Salzburg
1939	(Feb.) Announcement of the dissolution of Wiligut's office
	(Aug. 28) Official date of Wiligut's retirement to Aufkirchen
1940	(May) Wiligut moves to Goslar
1943	Goslar quarters requistioned for medical research, moves to an SS guest house on the Wörthersee in Austria
1945	After war assigned to refugee camp at St. Johann near Velden
	Wiligut suffers stroke

(Dec.) Returns to Germany (Arolsen)

1946 (3 Jan.) Wiligut dies and is buried in the cemetary at Arolsen

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The bibliography that follows is considerably enlarged from the one that originally appeared in *The Secret King.* In addition to books that were of use in the years of research we have undertaken, we have also chosen to include as many titles as possible of those works that were responsible in one way or another for helping to create or augment the greater *myth* of Nazi occultism. This is not intended to be a complete bibliography with regard to many of the more specialized topics and personalities that are referred to in our introduction. It might therefore be more properly labeled a "working bibliography on the topic of Nazi occultism." We have not attempted to list the numerous (and ongoing) television and film productions, or the fanciful novels and other fictional works that relate to this phenomenom. If we have inadvertently overlooked any important books or other publications that have contributed to the occult-Nazi myth, we would be interested to hear from readers and will endeavor to update this bibliography in future printings of *The Secret King.*

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ABOUT THE CONTRIBUTORS:

STEPHEN E. FLOWERS studied Germanic and Celtic philology at the University of Texas and in Göttingen, Germany. He received his Ph.D. in 1984 in Germanic Languages and Medieval Studies. His dissertation was published in book form as *Runes and Magic* (Peter Lang, 1984; revised edition Rûna-Raven, 2007). Other books by Dr. Flowers include *The Fraternitas Saturni—or Brotherhood of Saturn: An Introduction to its History, Philosophy and Rituals* (Rûna-Raven, 2006) and *Lords of the Left-Hand Path* (Rûna-Raven, 1997). He has also translated and edited *The Secret of the Runes* by Guido von List (Destiny, 1988) and the Icelandic grimoire *The Galdrabók* (Weiser, 1989). He is the director of the Woodharrow Institute for Germanic and Runic Studies in Texas.

MICHAEL MOYNIHAN holds a master's degree in Germanic and Scandinavian Studies. He is the co-author (with Didrik Søderlind) of *Lords of Chaos* (Feral House, 1998) and has edited two books by the Italian traditionalist philosopher Julius Evola: *Introduction to Magic* (Inner Traditions, 2001) and *Men Among the Ruins* (Inner Traditions, 2002). He is the co-editor (with Joshua Buckley) of the book-format journal *TYR: Myth —Culture—Tradition,* the North American Editor of the journal *Rûna* (London, UK), and contributes regularly to other periodicals.

ANNABEL LEE is a musician and translator. Her work in the latter area includes recent books, articles, and encylopedias by leading German ethnobotanists and historians of art and culture.

MANFRED LENZ is a musician, esoteric researcher and publisher living in Germany . He is the founder of the respected electronic music project Turbund Sturmwerk.

Wiligut's gravestone in Arolsen. The inscription reads: *Unser Leben geht dahin wie ein Geschwätz* (Our life passes away like idle chatter). Wiligut's own request for an epitaph went unfulfilled. In a notebook in 1939 he had stated that it should read: *Hier ruht, bis Gott ruft, Karl Maria Wiligut, der Letzte seines Geschlechtes* (Here lies—until God calls—Karl Maria Wiligut, the last of his clan). (Photo by Michael Moynihan)

a

Aithar is explained further below as “Ur-Matter.”

b

Got-hari = Got (old form of God), the lord (hari).

c

Stabur stood in front of the high-seat pillar and was significant for the ancestor cult.

d

More correctly (Othin).

e

Hymir dwells east of the light-waves and has a gigantic kettle, which Thor wins from him. This myth will be interpreted later. In this name Him-el (light-home) and Ymir (ymja = to roar) come together—the primordial giant, roaring of the chaotic primordial material.

f

The bright one is bal-ank, balance, the balance of two balls or spheres, as well as the capital M of the Gothic majuscule script and Greek omega ω. The sound ma-mo signifies Mother Mary, like water (Egyptian). Bal-ank is the bent double anchor pronounced in bodily forms.

g

Note: clock = *Uhr*. In Runes i.e., “originally contained [*Ur-gehegt*] Al made rhythmic!” Consequently, by means of the clock-face, a “man of knowledge” pointed out to us that the 12 numerals indicate the “great solar year” of 26,000 (25, 920) terrestrial years.

h

The *Ura Linda Book* is an alleged “ancient Friesian chronicle” which Prof. Herman Wirth published in 1933 to much controversy.

i

This second book was never published by Mund, who has since died.

j

Balzli (1917).

k

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l

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